This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

Presented by
Jesse Ames Spencer
to the Astor Library

AN
~~1714 B~~

From the Author,

H. Spencer

New York, Sept. 30, 1890.

THE ASTOR LIBRARY NY

MEMORABILIA

OF

SIXTY-FIVE YEARS

(1820-1886)

BY

JESSE AMES SPENCER, S.T.D.,

AUTHOR OF "THE EAST: SKETCHES OF TRAVEL IN EGYPT AND THE HOLY LAND"; "THE YOUNG RULER WHO HAD GREAT POSSESSIONS"; "FIVE LAST THINGS: STUDIES IN ESCHATOLOGY," ETC.

NEW YORK:
THOMAS WHITTAKER,
2 & 3 BIBLE HOUSE.
1890.

-2570-

COPYRIGHT, 1890,
BY J. A. SPENCER.

PREFATORY NOTE.

Only a few words seem to be needed in the way of preface to the following pages. When the idea of such a volume as this was first broached, it met with immediate favor and gratifying expressions of confidence on the part of a number of our oldest Bishops and Clergy. A like feeling of interest was also found to exist among brethren of the Laity. Under this stimulus, the writer was induced to set about the matter with zeal and courage; and though at times much perplexed lest he might be doing an unwise, perhaps hurtful thing, he persevered to the end.

The story is told—or meant to be told—in intelligible, straightforward words. The writer has endeavored to carry out fully the promise made in asking for subscriptions, viz., to speak the truth plainly, clearly, honestly, without any malice towards anybody, but with charity towards all who profess to love the Lord Jesus Christ in sincerity and faithfulness.

Accordingly, the volume, such as it is, with a deep sense on the writer's part of its imperfections and shortcomings, is commended to the charitable judgment and regard of the reader. It is sent forth with the prayer and hope that God will be pleased to allow it to be used for good, and the right and true way which leadeth unto life eternal.

J. A. S.

NEW YORK, June 4th, 1890.

CONTENTS.

I.

EARLY DAYS: LIFE IN NEW YORK CITY: SCHOOL, TRADE, ETC. 1816–1832 7

II.

COLLEGE AND SEMINARY LIFE: OXFORD TRACT CONTROVERSY. 1833–1840 23

III.

IN THE MINISTRY: FAILURE OF HEALTH: HEAVY TRIAL: "ADVANCED" RITUALISM. 1840-1842... 37

IV.

SEA VOYAGE: WINTER IN EUROPE: RESULT: RETURN HOME. 1842–1843 50

V.

STRUGGLES AND DISCOURAGEMENTS: EDUCATIONAL AND OTHER WORK: THE CAREY ORDINATION: TRIAL AND SUSPENSION OF BISHOP ONDERDONK, OF NEW YORK. 1843–1848 62

VI.

SECOND FAILURE OF HEALTH: FOREIGN TRAVEL: WORDSWORTH AND KEBLE: EGYPT AND THE HOLY LAND: RESULT. 1848–1850 78

VII.

CHURCH WORK, IN COLLEGE, SUNDAY-SCHOOL UNION, ETC.: OTHER WORK. 1850–1862 103

VIII.

FURTHER WORK: SECOND PARISH: COLLEGE LABORS IN NEW YORK (DOZEN YEARS): CLOSING YEARS OF MEMORIES: A SEPTUAGENARIAN'S POSITION, FAMILY TRIALS, ETC. 1863–1887 127

IX.

SKETCHES OF BISHOPS, CLERGY, AND LAITY, KNOWN TO THE WRITER, AT HOME AND ABROAD. 1840–1887 160

X.

CONCLUDING WORDS: MUTUAL TOLERATION SUGGESTED, ON THE BASIS OF LAW AND ORDER, AS SET FORTH IN THE STANDARDS OF THE CHURCH.. 206

APPENDIX.

A. RUBRICAL UNIFORMITY 211
B. VINDICLÆ SPENCERIANÆ 215
C. REPORT OF THE CUSTODIAN OF THE STANDARD BIBLE. (1886) 229
D. LETTERS ON THE STANDARD PRAYER BOOK 238
E. LIST OF PUBLICATIONS, ETC 245
INDEX 247

MEMORABILIA

OF

SIXTY-FIVE YEARS.

I.

Early Days: Life in New York City: School, Trade, etc.

1816-1832.

According to the record, preserved by my father, of his progenitors and immediate family, I was born on Monday, the seventeenth of June, in the year of our Lord 1816, in Hyde Park, Dutchess Co., New York.* In my childhood's days Hyde Park was a beautiful village, situate on a lofty plateau about half a mile from the easterly bank of the majestic Hudson River. It was eighty

---

* 1816, James Madison was President of the United States.
Daniel D. Tompkins was Governor of the State of New York.
George IV. was King of England.
Louis XVIII. was King of France.
Dr. John Henry Hobart was Bishop of the State of New York.
Population of the United States (about) 8,500,000.
Population of New York State (about) 1,200,000.
Population of New York City (about) 112,000.

miles north of New York City, and about sixty-five miles south of Albany. It had in it a number of handsome residences of old New York families, such as the Bards, Livingstons, Pendletons, Lewises, etc., overlooking the river, and offering fine views of the Catskill range of mountains in the distance, and unsurpassed for general effect. The population was only some two hundred or less, and nearly everybody knew everybody else, and everybody else's affairs.

My recollections are not at all clear as to details, but I remember well that there was a village tavern in Hyde Park, on the post road from New York to Albany, with a corner store of all sorts of things opposite; that the village doctor's office and home were near our house; that pleasant fields and woods were not far off; that it was a long walk to the Church quite outside the village limits; and that it was a good stretch down and up the hill between Hyde Park proper and the wharf on the river's bank, where sloops and schooners brought supplies, and carried on a fair trade with New York City, Albany, and other places. This was before the days of steam navigation, as we see and know it for forty or fifty years past. Only occasionally were we country folks permitted to watch the old steamboat "Chancellor Livingston," or some other like vessel, making its way up or down the river at a rate of speed some five to eight miles an hour. In crossing the river row-boats were mostly used; but occasionally, from larger places, like Pough-

keepsie, a horse-boat was put in service. It was a great treat for us boys, sixty to seventy years ago, to get a chance to sail down the Hudson to New York in a good sloop, or up to Albany in the same way, and to have all the fun and mild excitement which wind and wave supply, something quite beyond what steamboats, with all their speed, can ever furnish at the present time.

There were no railroads in those days. Everybody had to take his own carriage or wagon in which to make a journey,* or to use the old fashioned stage coach. It was an event in one's lifetime—at least for ordinary people—to travel from New York to Albany in four or five days. Now the journey can be made in a less number of hours, and nobody thinks anything of it. Old people are in the habit of calling to mind the state of things when they were young, in regard to not only facility and speed of travel, but also in a hundred other things, such as the electric telegraph both on land and under the Atlantic, the river and ocean steamers, iron and steel ships, the telephone, illuminating gas in streets and public places, electric lights, friction matches, etc.; and they look with wonder at the vast changes wrought in so many ways in human affairs in this nineteenth century. With that tendency to retrospection, however, and comparison and contrast of olden times with the present

* Washington, it will be remembered, took his own carriage, when he made his presidential tour through New England in 1789, and through the Southern States in 1790.

—characteristic of age—they are fain to ask whether, after all, the world is really any better than it was in the early part of the century? whether the increase in goodness and Christian virtues is at all proportioned to the increase in material advantages and comforts? and whether men in general do actually get anything more out of this life now (to say nothing of hope for the life to come), than their fathers and grandfathers did eighty or ninety years ago? It were captious and unreasonable indeed to find fault with manifest and manifold improvements and reforms in various matters, such as the extinction of negro slavery, for instance; the abolition of imprisonment for debt; the great change in drinking and other bad habits in social life; yet, as one who is "old and gray-headed," and using the best judgment I possess, I freely confess that I do not see in the world at large, or in this nominally Christian land, any equivalent advance in higher and nobler things, in sound principle, in elevation of character, in loving service of the Master of us all. I may be wrong in this judgment; but I must adhere to it, unless it can be shown that I am all astray in my settled convictions.

When I was about seven years old, my father and family removed to Poughkeepsie, six miles south of Hyde Park. This was a much larger place than my native village, and is now a city of over 20,000 inhabitants. I was sent to a good school, where the usual English branches were taught. I

can call up no recollections of school life here, but I believe I was in general as good a student as can be expected of a boy at that age. I learned to read, at any rate, and made a beginning in arithmetic and English grammar,—though this latter was to me for many years a sort of dreary *terra incognita*. Two or three years later we removed to New York City, which thenceforward became my home, and the place where I obtained all my education and training, and where (with few exceptions) I did nearly all the work which was accomplished by my hands.*

The greatest work of its kind known at that date, was the Erie Canal, which was begun in 1817, and completed in 1825. I well recollect the grand celebration when the Canal was opened, which is natural enough seeing that I was then nine years old. Often, in my boyhood, when I had relatives living in Western New York, I travelled by this great canal, and though it was certainly slow work (being about as fast as a man usually walks), yet I enjoyed it very greatly. Life on a canal-boat, with the privilege of going ashore at any and all times, is not a thing to be despised, even in these days of palace cars on railroads, magnificent steamships, and the like.

It becomes me here to speak with proper appreciation of my parentage on both sides; and I do

* The population of the city, which was chiefly below Fourteenth Street, was then about 185,000; now (1887) it is probably not far from 1,500,000 to 2,000,000.

this both because it is fitting to value highly an honest and virtuous lineage, and also because I wish to have it certified that I am an American in full, and claim citizenship reaching back to those who helped to lay the firm foundations of this great Republic of the West. My father, Reuben Spencer, was a man of marked traits for good service in this world. He was intelligent, I think, beyond the average of his day, fond of reading, and acquired a fair education, especially in mathematics, which he greatly liked. If he had been allowed the privilege of a college training, he might, I am persuaded, have achieved an honorable place in literature or science. He was industrious, gentle-mannered, temperate, thoroughly honest, and withal a sincere Christian. His parentage was honorable in the best sense of the word. So far back as 1630–33, three brothers of this name, William, Thomas, and Jared, left England (the exact place not on record), came to America, and landed in or near Boston. They came to plant a new family in the new world. They evidently were agriculturists, and had some means wherewith to make a beginning. They settled partly in Massachusetts, also at Saybrook, Conn., and after a while in New York Colony. My father's record goes back to Jonathan Spencer, son of Jared Spencer, born in 1705, in Saybrook, Conn., died in 1788. One of his sons was Reuben Spencer, born in 1739, my grandfather, died in 1806. My grandmother's name was Elizabeth Snyder, born in 1746. Their family consisted of

eleven children most of whom I never saw; but, among those I did know, were some of those dear old aunts, who understand the direct road to a healthy boy's heart, by toothsome fare and abundance of it, when he is on a visit to their hospitable abodes.

One of Reuben Spencer's sons was Reuben, my father, born March twenty-second, 1774. He seems to have developed at an early period a taste for sea life, and a desire to gain some of the advantages of successful voyages and trade with foreign countries. This led to his becoming a sailor, and I have often heard, in part at least, of his varied adventures in far away voyages to both European seaports and places in the Pacific Ocean. My father was a mason, and he used to mention the fact that, more than once, on the coast of China and elsewhere, his being a mason was of the greatest service to him and his shipmates. By industry and perseverance he came in due time to own his ship and two or three other vessels, and was in a fair way of making his fortune. But troubles with England and France, in the early part of the present century, brought distress and virtual ruin upon large numbers of those who were engaged in maritime enterprises.* Nearly all my father's earnings, gained by toil and exposure to the risks of the

* One of my father's letters to my mother was written on board the Brig Phoebe of New York, lying in Demarara River, under embargo summer of 1805.

sea, were lost in the period before and during the second war with England in 1812–15.

At my mother's urgency, a few years after her marriage, September twenty-first, 1805, my father abandoned sea life, and set to work to earn a living on shore. This he did at first in Hyde Park, my native place, then in Poughkeepsie, and afterwards in New York City. Though he never attained to wealth, he was able to gain a competency sufficient for the support and education of his family. Of him it can truthfully be said that he lived up to the Apostolic injunction, "Owe no man anything, but to love one another" (Rom. xiii., 8), even to the day of his death (1864).

In this connection I may properly speak of the religious privileges which our family enjoyed in Hyde Park. St. James's Church in that village was organized in 1810. It was built on a beautiful plot of ground, donated for a church edifice, a parsonage, and a cemetery, by Mr. William Bard, about three-quarters of a mile north of the village. The Rev. John McVickar was its first minister (1811–1817), and my parents became members of the congregation. Bishop Hobart visited the parish September seventh, 1814, when my father and mother were confirmed, and thenceforward were communicants in the American branch of the Catholic Church, better known by its legal title, the Protestant Episcopal Church in the United States of America. Hence, not only my three brothers and two sisters, older than I, were bap-

tized according to the requirements of the Church, but also, when it pleased God to send me into the world, I was taken to the House of God, and there duly "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." It is one among the great number of things for which I have to be thankful, that I was thus incorporated into the Holy Catholic Church from the beginning. I may further aver, in all sincerity, that life-long study of Holy Scripture and ancient authors, and constant use of the Prayer Book with the Church's interpretation, have deepened and made sure my conviction that this is the right and true way, and consequently, by God's blessing, I have never had any inclination to wander off into some one or other of the hundred forms of Protestant self-will and division, or into Papal corruption and deceit. Bishop Hobart, that godly overseer and faithful servant of the Master in the Diocese of New York, visited St. James's Church several times while we lived in Hyde Park, but I was too young for the "laying on of hands," which I received in later years, in New York (1834), from Bishop B. T. Onderdonk.

Of my mother I hardly know how to express in fitting terms what I ought to say. Her name was Mary—one of the sweetest of names, if it be remembered what elect handmaidens of the Lord have borne it. She was born in Sudbury, Mass., August twenty-first, 1781. She was the daughter of Captain Jesse Ames (or Emes, as it was also

spelled), a sturdy republican and patriot, who had done good service in the Continental Army, and attained to the rank of captain. I recollect his venerable form well, as, being elected to carry his name in my own person, I was a good deal at the home in Staatsburg (four miles north of Hyde Park), and was rather awed by his somewhat military bearing, and his emphatic way of expressing himself. He died in May, 1829, at the great age of ninety. In regard to my parents I may state that it was truly a love-match between them, as is shown by a number of time-stained letters still in my hands. They were married (as above noted) in 1805, and between that year and 1828 were blessed with ten children, viz., Edwin, Caroline, Reuben, Henry, Mary, Jesse Ames, Ezra Ames, Mary Elizabeth, Anna, Julius. Thus I was the fourth son and sixth child, born in June, 1816, and was named after my mother's father. Besides three brothers older and two younger, I had two sisters older and two younger. Only half of these attained to maturity; the others died at ages from two to fifteen years.*

In personal appearance my mother was one of that goodly number of women who cannot be called beautiful, as the term goes, but yet, through beauty of soul, and earnest loving hearts and devotion to duty, are often more winning and more truly sought after and appreciated than multitudes who

* At the date of this writing (close of 1887) only my brother Henry and I are still waiting for the end yet to come.

have beauty of face and form, but little if any inward beauty at all. In general she was rather grave and serious than gay or lively, yet in no wise morose or forbidding. All her children loved her truly, and her discipline though firm was never harsh or capricious. After the birth of my youngest brother, Julius, in May, 1828, her health began to fail, and ere long it became evident that her life here on earth was drawing towards its end. My father took her to the family home, Staatsburg, early in the following year, in the hope that she might rally, and be spared to her family as a light and blessing for many years. It was, however, otherwise ordered. She sank slowly into the grave, and died, August twenty-third, 1829, being just forty-eight years old. As she had lived as a Christian, and was a devout servant and handmaid of the Lord, even so she passed away, "having the testimony of a good conscience, in the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with God our Saviour, and in perfect charity with the world." All that was mortal was buried in the quiet ground of St. James's Church, Hyde Park.

One scene during my mother's last illness is indelibly imprinted on my mind and heart. At her desire, I, who was then a boy of thirteen, was called into the chamber of death. I knelt down at her bedside, and she, lovingly putting her hand on my head, invoked a blessing of the Lord, as part of

her farewell to earth and earthly ties. Hundreds of times have I thought of this last occasion of my seeing my mother alive. Is it too much to say, in these skeptical days, when parental blessings are often made light of, that I believe her dying prayer was heard, and that I owe it largely to my mother that, in after years, I was moved to seek high and noble work, and was allowed to serve in the Lord's House, to the saving of souls? God helping me, I shall ever cherish that hope and confidence in the efficacy of a mother's prayers and blessing.

The mother of the greatest of Latin saints gave herself unto prayer for her wayward son, and her ever continued supplication was answered by the bringing of Augustine under the obedience of his true Lord and Master. How many Monnicas have done likewise, think we? and how many mothers, whose sons have not gone astray, yet are not wholly the Lord's in life and aim, are doing the same at this very time? Although this is one among "the secret things which belong unto the LORD our God," into which we may not pry, nevertheless, as it appeals specially to the hearts of Christian mothers, it is not without its use reverently to meditate on by all who believe in the answers to prayer, which our gracious God and Saviour so freely vouchsafes.

After my mother's death, my eldest sister, Caroline, was naturally called to the responsible position of taking charge of the family. Three brothers

and two sisters were gone to the place of waiting for souls in the world of spirits, so that four younger children, Henry, Jesse Ames, Mary Elizabeth, and Julius, were committed to her care. She was so much older than the rest of us that we looked up to her as a mother almost; and well indeed did she do the charitable work appointed her in God's providence to do. All of us younger ones loved and honored her, and all the more as we grew up and understood what a privilege we enjoyed in having her guidance and control in family affairs.

It may not be out of place for me here to state (although somewhat in advance of the order of time), in regard to my sister, that, having a large share of the missionary spirit in her composition, and also being fairly well trained for such work, she accepted an offer which led directly to her entering into the foreign field. The Board of Missions in 1835–6 resolved to send laborers into another part of Greece, in addition to the work which was being done in Athens by Mr. and Mrs. Hill. The Rev. Geo. Benton (graduate of the Gen. Theol. Seminary, 1836) was appointed to this position, and, desirous of securing my sister's help, he asked her to marry him. After some hesitation on her part, in view of family position and duties, she consented. The marriage took place in St. Peter's Church, New York, August twenty-fifth, 1836. The following week (taking my youngest sister, Mary Elizabeth, with her) she and the company embarked in a

nice vessel for Cadiz. They arrived in due time in Greece, and began work. Some seven years later (1843), for reasons not stated in the missionary records, the mission was discontinued, and sister Caroline and family returned to the United States in July, 1844. My sister Mary married (in 1842) an officer in the English navy, and remained abroad.

My father secured for himself and family a residence in New York city, in Twentieth Street, near the General Theological Seminary grounds. I was sent to school, of course, and was doing well, so far as I can recollect; but, being of an active spirit and, like most American boys, desirous of "getting ahead," as the phrase is, I obtained my father's consent to enter a printing-office in order to learn the trade. An elder brother (Henry) had chosen this as his occupation, and it seemed to me then that I could not do better than follow his example. This was in November, 1830. I was steady and diligent, and resolved to learn the trade thoroughly. The office was in William Street near Fulton, and as I lived at home, I had of course a long walk morning and evening. For about two and a half years I worked along and onward, and became master of the compositor's art. The other and finishing part of the journeyman printer's work, viz., the imprinting on the paper the words in the type, was done by hand at this date. Steam presses came into use later. As it required the full strength of a man to do press-work rightly, I did not attempt

such work, of course. The dissolution of the firm of Sleight & Robinson, to which I was apprenticed, released me from further obligation.*

Some time before this my father had been appointed a city surveyor, and for a good many years was fully occupied in that part of the city which was above Fourteenth Street, and especially above Twenty-third Street, between Fifth and Tenth Avenues. I became his assistant, and in so far contributed to the support of the family. My father being an excellent mathematician, I carried forward my studies under his direction into algebra, geometry, trigonometry. etc., not knowing what was before me in any way as to the work to which my life was to be devoted.

Precisely how it came about I cannot describe in words. I wrote down nothing at the time, and memory fails me in the effort to call up any details. But I see and understand now that it was God's providential ordering that I should begin preparation for an entirely unexpected work in His service. "Inwardly moved by the Holy Ghost" is the language of the Church. It must have been so, I confidently think, in my case. I had always, I venture to say, been a good, moral, truthful boy; but I was not decidedly and openly what is called a religious youth. I enjoyed the world and its

* In this connection I ought to mention that, although I have never been called upon to set type since, as a business, the knowledge acquired in a printing office has been of much service to me in bookmaking, editing, etc.

amusements, as young people generally do; but I had no deep, clear convictions of the necessity of spiritual life and the devotion of myself soul and body to the Lord. Partly through my dear sister's influence, and partly through the kind treatment of the Rev. Benjamin I. Haight, rector of the new parish of St. Peter's in that part of the city,* I was led to believe that, as I possessed fair abilities and sincerely sought for God's blessing and guidance, I might rightly aspire to the noble and honorable office of a minister in Christ's Church, if it pleased God to allow me to become such. I can lay no claim to "conversion," as the term is often used. I went through no pangs of grievous doubt and inward distress, before reaching a conclusion. God in His goodness guided me quietly to a settled conviction, from which I have never swerved; and if it be safe to trust to the experience of a long life with its many trials, I was truly led by the Holy Ghost to take the important steps which followed.

---

* My father was a vestryman and senior warden in St. Peter's for many years. Mr. Haight was Rector, 1831–1834.

II.

College and Seminary Life: Oxford Tract Controversy.

1833-1840.

As the way now seemed to lie plainly before me, preparations were made for my entering upon higher studies, the sacred ministry being kept steadily in view. I went to school, in Trinity School building, corner of Varick and Canal Streets. The Rev. Dr. Edmund Barry was at its head, a very able and successful teacher some fifty to sixty years ago in New York City. I began the study of Latin and Greek, and as I have, I believe, an aptitude for linguistics, I made both rapid and satisfactory progress. This was in 1833–34. In this latter year I was confirmed by Bishop Benjamin T. Onderdonk, then in his best days, and was admitted to the Lord's Table, with all its precious privileges.

Columbia was the college for which I was preparing. At that date—more than fifty years ago—it was located in a charming spot of ground, fronting on what is now College Place, and between Murray and Barclay Streets. The original level was preserved, and noble trees stood on the lawn, shading the College buildings. These buildings were in a line, facing to the south, with houses at

the ends for the president and three professors, the recitation-rooms being in between. Some twenty years later, the pressure became too strong to allow the keeping this valuable property out of business demands, and so, in 1857, the College was removed to Forty-ninth Street and Madison Avenue, where it now is. The academic year in my day began on the first Monday in October, and ended in July following.

Having given myself diligently to the required studies, I was thought to be prepared for entrance. Accordingly I was examined and admitted to the Freshman Class, in 1834. Dr. William A. Duer was President of the College; Rev. Dr. John McVickar, Professor of Philosophy, Rhetoric, etc.; Dr. James Renwick, Professor of Natural Philosophy and Chemistry; Dr. Henry J. Anderson, Professor of Mathematics; and Dr. Charles Anthon, Professor of Greek and Latin. There were no halls or other buildings for the accommodation or residence of students; consequently these, after recitation hours, returned to their homes, or to places provided for them by their parents or guardians. As there were no street-cars to ride in, and I lived fully two and a half miles distant, I was sure of good, long walks five days in the week. On Friday, too, as I was a member of one of the college literary societies (Philolexian), I usually went a second time over the ground, in order to attend society meetings. Kip and Brown's stages, it is true, ran over about half the distance (*i.e.*, down

Hudson to Canal St.); but these old-time vehicles cost one ten cents a passage, and ten cents in my early days were—well, *ten cents;* and I had none of those useful coins to spare. Like the majority of the human race I possessed only the means provided by nature for getting from one point to another in the city. Consequently, I have always been a good walker, and have found my benefit in it, in other respects besides saving the not over abundant pennies.*

I need not dwell on college life and experience. There was plenty to do, and I had my hands full of work in studying my lessons, and trying to be a faithful, conscientious student. A few points only may here be noted. The classics were my favorite study, and I devoted special attention to these. I went through the course under that somewhat

---

* As to this boast of being a good walker, let me say in a note what occurred a few years later. In the summer of 1838, accompanied by a fellow-student, I set out on a pedestrian tour of nearly two weeks duration. We left New York City in the latter part of July, footed it across New Jersey, by way of Bloomfield, Orange, Morristown, to Easton, Penn., on the Delaware River; thence across a part of Pennsylvania by way of Wilkesbarre, on the Susquehanna, into New York; and thence thro' Elmira and Geneva to Palmyra, Wayne Co., our objective point, altogether about two hundred and fifty miles. We averaged sixteen to eighteen miles a day; but one day, feeling it necessary to reach a certain place, we made out to walk thirty-three miles. At the end of this day I was completely exhausted, and the suffering from blistered, lame feet and aching limbs took down entirely all my conceit, as far as respects tours on foot for long distances.

notorious drill master, Charles Anthon. He had certain peculiarities of manner and temper, which sometimes fell very heavily on the heads of recalcitrant students, who ventured to think that they might, even in the smallest particular, do otherwise than as the professor had ordered. He has been rather ill-naturedly satirized by some of the older graduates; but for myself I am bound to say that, if I have any rightful claim to be a good Greek and Latin scholar, it is largely due to the unceasing drill of Professor Anthon, while I was in college. The mathematical professor, Dr. Anderson, was a polished gentleman and able instructor. He pronounced very positively that I had "a good mathematical head"; but, although I studied honestly what was required, and never failed in any recitation, I took little real interest in the higher mathematics. After graduation, I laid the calculus and all such like on the shelf, and have never disturbed them since. I am content to be perfect in the multiplication table, and a few things of that sort for common life and common people.

In Professor McVickar's department I stood well throughout; for, having some literary tastes and aspirations, I was aware of the value of the studies in his charge with reference to my probable future. Professor Renwick's room was noted more for its disorder than for proper attention to duty. The students—at least many of them—thought this a good place to have all the "fun" they wanted, and the better, more orderly portion of the class was

not numerous enough to prevent this. The professor was nervous and fidgetty, and boys boylike took advantage of the fact, and sometimes made sad work of his illustrations intended to show results from mixing certain substances together. Green would come where the professor said blue should appear, or yellow would come although scarlet was the proper resultant. I had no share in any such tormenting of Prof. Renwick, but I suppose it would have been impossible not to laugh at what frequently took place. My knowledge of chemistry and natural philosophy in general was not much increased while I was in Columbia. President Duer gave some lectures on constitutional law to the seniors as a part of the college course.

In my Junior year in Columbia there fell upon New York City what is known in history as "The Great Fire." It began on the night of December sixteenth, 1835, one of the bitterest, freezing nights of winter ever remembered. The wind blew violently from the north-west, and the flames spread rapidly over all the portion of the city below Wall Street, east of Broadway. The water was frozen up in the river, and there was none to supply the few fire-engines, worked by hand. There seemed to be no way of stopping the raging fire but by blowing up, with gunpowder, buildings in advance, before destruction reached them; and this was done. The burnt district covered thirteen acres, and seven hundred buildings, stores, warehouses, etc., were destroyed, the Merchants' Exchange and Gar-

den Street Church among them. Property swept away was estimated at $18,000,000. All the insurance companies were bankrupted. It was a terrible blow to a city of 270,000 people. The students like others visited the district, and looked with amazement upon the doleful scene; but youth is rarely given to moralizing over disaster and loss. The fact was plain enough; the lesson taught made but slight impression on us.

There was one unusual thing in my college career possibly worth mentioning. I entered as freshman, but never was a sophomore. This was how it happened. I was a freshman, 1834–35; but, anxious to gain time, seeing that I was older than most college students, and had the seminary course to go through with after graduation, I studied all the vacation (nearly three months), without any rest, and was able to pass examination, in the several departments, for the Junior class, in October, 1835. This was bad in a sanitary point of view, and I felt it to be so afterwards. I went through the course with the Junior class, 1835–36, and with the Senior class, 1836–37, and made for myself a creditable record.

Commencement day at that period was at the opening of the year's studies. The exercises were held on Tuesday morning, October third, in St. John's Chapel. I was appointed to be one of the twelve speakers. My oration unhappily (or happily) is lost, and has gone to the same mill where so many thousand other college orations and essays

have gone. I received several medals and testimonials, both then and before, in Greek and English, which was gratifying to my family and various personal friends. The class of 1837 numbered twenty-three. Nine became lawyers, six entered the ministry, one became a doctor, the others were teachers, merchants, etc. The head of the class was Samuel Blatchford. He delivered the Greek Salutatory and Poem, and he also, in subsequent years, attained, and rightly, the highest distinction of all, having been appointed, in 1882, an Associate-Justice of the Supreme Court of the United States. Sixteen of the class have departed this life at the date of this writing (close of 1887).

From College I passed directly into the Junior Class in the General Theological Seminary, Twentieth Street, west of Ninth Avenue. The year opened with October and closed at the end of the following June. I obtained a room in the third story of the East Building, placed in it my small collection of books, and began in earnest the study of theology—*regina scientiarum.* I was regularly admitted (in October, 1837), to be a candidate for orders in the Diocese of New York (at that time embracing the entire State), and enjoyed, throughout the three years' course, the benefit of a scholarship towards defraying necessary expenses.

At that date (1837–40) the Faculty of the Seminary consisted of Rev. Dr. Samuel H. Turner, Professor of Biblical Learning and Interpretation of Scripture; Rev. Dr. Bird Wilson, Professor of

Systematic Divinity; Rev. Dr. William R. Whittingham, Professor of Church History; Rev. Benjamin I. Haight, Professor of Pastoral Theology and Pulpit Eloquence; and Clement C. Moore, LL.D., Professor of the Hebrew Language and Literature, the noble and generous benefactor of the Institution, and the donor of the beautiful grounds on which its buildings are erected. In addition, Bishop Onderdonk delivered courses of lectures to the seniors. All were faithful and careful teachers, and if we students did not learn theology as we ought, it was certainly our own fault.

As I call to mind these venerable men, I can not but express my gratitude for having had the privilege of being instructed by them in the various departments of theological learning. With Dr. Turner (who thought well of my Greek training) and his family, I was quite intimate. Dr. Wilson was a rare man in his special line. He had been educated for the bar, had served honorably on the bench, and was always logically exact in dealing with the studies in his charge. He was never married. For some reason (I never knew exactly why) he always manifested great regard for me and mine. With Dr. Whittingham a life-long friendship was established. He became Bishop of Maryland in the year of my graduation (1840). He was a profoundly learned divine, whom to know was to love and to honor. The letters which he wrote to me during his long episcopate of nearly forty years, are precious in mine eyes, and sometimes cause me

to wonder what there was or is in me that he regarded me with affectionate confidence and ever ready sympathy. Dr. Haight I saw more of in later years. He was Rector of All Saints' Church, New York, 1837–46, and Professor in the General Theological Seminary, 1837–55. In connection with Sunday-school and Church work I came into quite close intimacy with him, and learned much from his uniform cheerfulness and kindness, and his unflagging devotion to duty. So, too, that excellent layman, Dr. Clement C. Moore (son of the second Bishop of New York), honored me with his friendship. Although a man of wealth and lover of culture, he was content to serve the Seminary for twenty-five years, in doing almost drudgery work, day after day, in teaching students the elements of Hebrew, and how to read and understand that difficult language.

In general, I am quite sure, I was a diligent, conscientious student, and tried to do my duty faithfully. There were morning and evening services in the Chapel (West Building), at which I felt it a privilege as well as duty to be present. Two or three recitations *per diem*, with requisite study of text-books, and preparing dissertations and occasional sermons, filled up the time pretty completely indoors. In addition, I was much occupied in Sunday-school work, in Twenty-Eighth and Thirtieth Streets, from Sixth to Tenth Avenues, having a company of active and devoted helpers in the vicinity. All this, one would think, was enough

for any young man to have on his hands, and would leave little room for other, *ab extra*, operations. Yet, as a veracious chronicler, I must put down here that I *did* find time for a very important matter, besides regular duty. In brief, I engaged myself to a young lady, who consented to become my wife when I should be admitted to the ministry!

If the reader of these pages is disposed to say that I had no valid excuse for doing such a thing as this, but ought to have given my time *wholly* to my studies, irrespective of all the daughters of Eve, I shall not say him nay, on general principles. Nevertheless, as this young lady was a wise woman in her generation, and thoroughly educated in Church principles under Bishop Hobart and Dr. Wainwright, she took care, as far as she was concerned, that I should not neglect my Seminary duties on her account. Hence, I verily believe that I did study, and did work all the better, instead of the worse, because of my engagement. Falling in love is something that the novelists like to talk about, and they manage to say a great deal that is mere nonsense, or mischievous rubbish. I shall not follow their leading, nor say anything here on the subject. Our engagement was deliberately formed, with mutual consent and approval, and as it had three years to run, time would certainly show whether or not it was rightly and judiciously entered upon. Further on, if opportunity serve,

I may venture to say a word or two more about this matter.

The class of 1840 numbered twenty-one, of whom twelve have gone to their rest, and nine are living at this date (1887).* Two became bishops, Lyman and Gillespie (1873, 1875), and are still doing the work of the Master in their high position. Of the others nearly all took parochial charges, and labored successfully in their appointed time, or are yet, in old age, in the harness. Personally I was on the best of terms with my classmates, and so far as I know they all reciprocated the regard and esteem entertained by me for them. As was natural, however, advancing years and consequent disinclination for the work of writing letters have led to failure of keeping up correspondence in most cases.

As a rule, seminary life was quiet and uniform, and the students (some sixty to seventy in number, 1837–40) were fully occupied with regular work and duty. One exciting topic, however, forced itself upon us, and caused no little disturbance in our ranks. I refer to the well known Oxford Tract Controversy, and the "Anglo-Catholic Revival," in general. For the full history of the Tracts, authors, etc., reference must be had to other sources. It is sufficient here to state that, after due consultation and large survey of the ground, the

* One of the class, Martin L. Rogers, for reasons affecting his moral character, was never ordained. I do not know whether he be living or not.

movement began with the publication of "The Churchman's Manual," prepared by John Keble, the poet, in July, 1833. Thenceforward for seven years tracts were issued, in defence of the Church of England, advocating her teachings and usages, especially the obligation of Apostolic succession for a valid ministry, higher views of the sacraments, and of the priestly office and authority, and the like. The chief writers were John Keble, John Henry Newman, Dr. E. B. Pusey, Isaac Williams, R. H. Froude, etc. Violent opposition and fierce controversy ensued. The tractarians were charged with being Romanists in disguise, and were assailed with great vigor by that portion of the clergy distinguished by the cognomen "Evangelical," and by their organs among the press. As has nearly always been the case with radical reformatory movements, the Oxford revival soon acquired a great impetus and kept going onward beyond what was proposed or expected. Tract LXXX., by Isaac Williams (1837), on "reserve" in communicating religious knowledge, was offensive in a high degree to conservative Church people, who, however little they liked dissent, were in no mood to have forced upon them Romish ideas and practices. John Henry Newman's Tract XC. (1841) brought matters to a crisis. It was very specious, and able of course. It undertook to show that a "non-natural" sense might be given to the Thirty-Nine Articles,* which

*As to the meaning of this appellation, I quote Newman's own words: "The Articles are to be interpreted, not according to

every one seeking orders must sign as a prerequisite, and thus the obligation imposed by the Articles be done away with. The Bishop of Oxford deemed the tract objectionable in more ways than one, and demanded a discontinuance of publication of the series; and the great body of the "High Church" clergy regarded the tract as advocating a species of lying not to be tolerated by honest, truth-loving people. With Newman's assent no further tracts were issued; but the controversy lasted for a number of years. The result on the whole has been in favor of the "advanced" ritualistic movement, in doctrine as well as in practice, owing largely to incessant activity, unbounded assurance, personal self-sacrifice, and unremitting labors among the poor everywhere.

The American Episcopal Church, as a daughter of the Church of England, was necessarily deeply concerned in this matter, and students in the General Theological Seminary could not well help taking a lively interest in the momentous issues involved. Drs. Turner and Wilson, who belonged to what is called the Bishop White class of Churchmen, were very plain and outspoken in censure of the Oxford Tracts. Dr. Whittingham also, who had been trained under Bishop Hobart, although considered to be a High Churchman, and consequently a believer in Apostolic succession of the

---

the meaning of the writers, but (as far as the wording will admit) according to the sense of the Catholic Church." — *Apologia pro Vita Sua*, p. 178.

ministry, was of great service to the students in these days of trial. He was too thoroughly well learned, and too honest and devout, to be led away from the sober, conservative position of the Church, as set forth in her standards, or to have any sympathy with Newman's sophistry, and the claims of papal controversialists in behalf of Rome's daring, impudent perversion of Holy Scripture, and unblushing falsifications of Church history. It is but simple justice to Bishop Whittingham to say here, that at all times, in every respect, he upheld the sound doctrines of the Church, and did all in his power to prevent running into extremes of dogma, and unauthorized, extravagant ritualistic practices.

If I may be allowed in this place to say so, I wish not only to avow myself a pupil of Bishop Whittingham's, but also to state that the studies of many years have deepened my conviction on all points wherein he was my teacher. He held firmly that we the clergy are bound by the law and settled customs of the American Church; that "intentional silence is prohibition" in the services in the Prayer Book; and that only what is in accordance with the law and custom under the law is to be taught and practised, until this Church sees fit to authorize changes and additions of any kind.*

* This is fully set forth in Dr. Brand's *Life of Bishop Whittingham*, vol. ii. pp. 154, 334, 340, 341.

III.

In the Ministry: Failure of Health: Heavy Trial: "Advanced" Ritualism.

1840-1842.

I shall not weary the reader by further dwelling upon seminary life and experience. The three years' course in due time came to its end, and we students were looking forward eagerly to the work on which we expected soon to enter. In company with my classmates I passed my last senior examination, and was ready to bid adieu to the place wherein I had so long found a home and retreat. The commencement was held in St. Peter's Church, on Friday, June twenty-sixth, 1840. There were present, besides the Faculty and others of the clergy, Bishops H. U. Onderdonk, B. T. Onderdonk, and L. S. Ives. The last named delivered the address to the students, and with the others I duly received my diploma. The following Sunday, June twenty-eighth, I was ordained deacon, in St. Peter's Church, by the Rt. Rev. Bp. Onderdonk, and the next week was officially licensed to preach the Gospel, and to do all such other work as appertains to the deacon's office. There were ordained with me of my classmates F. C. Brown, F. Clarkson, S. Douglass, G. W. Fash, G. D. Gillespie, W.

H. Moore, L. L. Noble, B. W. Stone, and A. D. Traver. The candidates were presented by the Rev. Dr. Hugh Smith, rector of St. Peter's.

My first sermon was preached in St. John's Chapel, Varick Street, on the afternoon of ordination day. Whether it impressed Gospel truth upon any soul in the congregation I cannot tell, but I know that the occasion was a solemn one to me; for the words of my Lord and Master are: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God." During the Sundays following, I assisted in several of the city churches, not having as yet any settled position open to me. About the middle of July I was invited to Goshen, Orange Co., the church in that village being without a rector. I went accordingly; was courteously entertained at General Wickham's spacious mansion; conducted divine service, morning and afternoon, on Sunday, July twenty-sixth; and the next day was called by the vestry to become rector, the salary to be $500 per annum, with use of the parsonage. As an important family matter was to be attended to in New York, I accepted the call with the understanding that I was not to begin my duties in full till the early part of September. I officiated, however, on Sunday, August thirtieth, and read morning service on Tuesday, September first, when Bp. Onderdonk made his annual visitation.

On returning to the city all due preparations were completed, and the marriage of JESSE AMES SPENCER and SARAH J. E. LOUTREL took place in

St. John's Chapel, on Friday morning, September fourth, 1840, at eight o'clock, the Rev. Dr. Henry Anthon officiating. We took the cars for Philadelphia the same morning, were preserved through the journey, and spent four or five days in that pleasant city. We returned to New York, and as soon as possible made our arrangements to remove to Goshen. The journey was rather long and tedious. First, we went by boat to Newburgh, where good Dr. Brown welcomed us; thence by stage over a pretty rough, hilly road twenty miles to the place where we were to begin our married life, in our own house. The people were well disposed and plainly showed a desire to do everything they could to make us comfortable and satisfied.

The church building was an old wooden structure, sufficient to accommodate some two hundred people, with interior arrangements for divine service after the rather cheerless, tasteless style of fifty to sixty years ago. The parsonage was, curiously enough, located at the other end of the village, on the main road, nearly a mile distant from the church.* In due time, with an active, energetic mistress at the helm, we "got to rights," as the phrase is, and I entered upon regular parochial work. There were morning and afternoon services with sermons on the Lord's Day, with other services on special occasions prescribed by the

* Since my day a handsome stone church has been built in Goshen, and I believe parsonage accommodations are improved in like degree.

Prayer Book (for example Lenten services), or by the civil authority (Thanksgiving Day, etc.). Holy Communion was administered on the first Sunday of the month, when possible, or on some other Sunday, when a priest could be had. This was necessitated by my being in deacon's orders only during my first year. Dr. Brown, of Newburgh, and Rev. H. W. Sweetzer, of Walden, very kindly exchanged with me on various occasions for this purpose.

One rather amusing experience I had early in Church matters. There were two watchmakers, as it happened, in Goshen at this date; one a Presbyterian, the other a member of St. James's Church. Why it was exactly I never learned, but the two keepers of time refused to come to any agreement on that subject; so that notices, it was understood, of services for Presbyterians were regulated "by John Smith's clock," he being their horologist. On the other hand, the Episcopal sexton insisted on following the time which was declared to be right "by Jonas Brown's clock," Mr. B. being a good Churchman. This was bad enough certainly in its way; but, in the case of my congregation there was something worse. A looseness as to punctuality was evident, and a bad habit of waiting for tardy people, especially if they were people of consequence. Such a state of things was intolerable to me, who always prided myself somewhat on punctuality. So, I took the matter in hand at once. The second Sunday after my arrival, I gave out

clearly and distinctly, "Divine service in this Church will be in the morning at half-past ten o'clock, in the afternoon or evening at half-past three, or half-past seven o'clock." Next Sunday I charged the sexton to stop ringing the bell at the time named, no matter what our neighbor's bell might be doing, or who might be behind time; and then directly without delay, I began Morning or Evening Prayer. After this, I had no trouble as to hours of public service.

The Presbyterian minister, Dr. R. McCartee, was a man more than twice my age. He had recently come to Goshen, was scholarly and genial in temperament, and our intercourse was as pleasant as it could be under the circumstances. It had been the practice, I was told, before my time, to have services in common at funerals, and other like occasions. Such a plan was not agreeable to my principles and training, and I said to Dr. McCartee that it seemed to me better to arrange matters differently: "If a member of your congregation is to be buried, for instance, do what is right and proper yourself; I will attend, if invited, as a friend or fellow-citizen. When any of my people die, and are to be buried, I will read the Funeral Service, and shall be glad always to see you present, if so you are disposed." The venerable Doctor took the suggestion kindly, and I believe agreed with me, that the course named was better for all concerned than the mixing up of services after a sort of half and half manner. There was never an unpleasant

word or any ill feeling between us during my stay in Goshen.

In view of the various and remarkable changes during the last forty years, in conducting divine service, I may properly state here what was the prevailing practice in my early ministerial life. The clergyman himself must first of all have a face wholly clean shaven. In the church he wore the surplice and stole and bands while saying Morning Prayer and the Litany; after which a psalm of Tate and Brady's version was sung, and the Ante-Communion was read, the minister doing this either in the cumbrous reading desk, or "standing at the right side of the Table," in the chancel. The ordinary collection was then made from the people in high pews, with doors which could be locked, and the plates were deposited on the chancel-steps, or elsewhere. A hymn was given out, and while it was being sung, the minister went to the vestry-room, arrayed himself in a black silk gown, and returned to preach his sermon in one of those old-fashioned high pulpits, eight to ten feet above the heads of his hearers, and sometimes completely shutting out all view of the chancel and the Lord's Table. A prayer was said before and after sermon, and the congregation was dismissed with the blessing. On Communion Sundays, after sermon the priest went again to the vestry room, put on his surplice and stole, came back to the chancel, and began with the offertory. Receiving the alms-basin or plates, with the contents, he humbly presented and

placed the alms and other devotions of the people upon the Holy Table. Then, as the rubric directs, he placed the bread and wine on the Table (though some careless priests used to allow the sexton to put these on the Table before Morning Prayer began). Next after this, the prayer for Christ's Church militant was said, and a considerable pause made to allow non-communicants to retire. The priest took his place "at the right side of the Table," his proper place always in this service, except when directed by the rubric to stand "before the Table." (See Appendix A.) The bread and the cup were "delivered into the hands" of communicants, the words being said to two or three at a time, when there was a very large number present. In accordance with the final rubric, if any of the consecrated bread and wine remained after the communion, they were reverently eaten and drunk by the minister and other communicants:—and thus the sacred service came to its end.

Such, in brief, was the regular order of things forty to fifty years ago. Behold the contrast! There were no hirsute appendages to a clergyman's face then, such as are common enough now. There was no curling, jaunty moustache, no long or ponderous beard. There were no surpliced choirs of boys and men; no processionals and recessionals; no standing before the table in the chancel, always and persistently, so that the people shall be sure to have a good sight of a clergyman's back, and see as little as possible of his face, or of what he is doing;

no chanting or intoning of all parts of the service wherein the people ought by right to have their share, such as the opening part of the service, the psalter, the amens, the creed, etc. Of course, the ultra, extravagant practices of advanced ritualists, which are now quite popular in certain quarters, and singularly enough seem to be tolerated where one would expect admonition and discipline, were never heard of in the American Church in those days: such as lights on the Lord's Table in the day time; lifting up the plates with the collections as in some sort a matter of worship; introduction of half a dozen or more vestments for the clergy, besides those named or referred to in the Prayer Book and customarily used, as the cotta, alb, cope, amice, chasuble, hoods, etc., together with additional altar linen and ecclesiastical colors; use of incense; elevating the consecrated bread and wine ("the host," as they love to call it); carrying it—the host—around through the aisles, and thus presenting for the people's *worship* the Body and Blood of our Lord, in this wise exhibited before their eyes—which is rank idolatry—and daily "offering the sacrifice," as these men term daily administration of the Holy Communion. There were no such things as confessionals; no "eucharistical adoration," as set forth in a volume with this title, by the poet Keble (see *infra*, Chap. IX., Bp. Whittingham); no masses for the dead, or other imitations of Popish doctrines and practices in those days; and it used to be a boast as to

the Church that, however individual clergymen might differ in various matters, public service, as appointed by the Prayer Book, was always and everywhere the same. It seems strange to me that I should have lived to see the present state of things, when quite the reverse is largely the case. As a considerable number of the clergy virtually do what is right in their own eyes about church services, at this beginning of the second century of the American Church's life, so no one of the people can tell what he will meet with, when going to a House of God, with the arrangements of which he is not familiar; nor will he be able to see what the Church intends that communicants shall have the opportunity to see, by directing the priest to break the bread "before," *i.e.*, in sight of, "the people" (*coram populo*, *ἐνώπιον τοῦ λαοῦ*). In some churches in New York City and elsewhere, he will find, besides frequent genuflections, bowings, and making signs of the cross, that, in the Holy Communion, the priest mixes water with the wine; uses wafers instead of the broken bread; insists on putting the consecrated bread or the wafer into one's mouth, and on holding fast to the chalice, instead of delivering the symbols of Christ's body and blood into the communicant's hands. He may, probably will, find also, that, although the priest has, in accordance with the rubric, "let the people depart with the Blessing," he means them to remain till he has washed the chalices, and been careful to drink the water, thus used, as a finishing operation.

What is to be the end of all this? one may well ask. I state the facts simply. Progress thus far, in general, is noted on a preceding page (35). I am well aware that the æsthetic element in religion, shown in music and elaborate symbolism, ought to have its rightful place, and I recognize heartily the various respects in which church edifices have been beautified, and church services rendered more attractive and we may hope more profitable to Christian people's souls. Personally, I have no sympathy with the extravagances in doctrine and practice spoken of above, and I apprehend, considering the defiant tone and manner of speech now indulged in by some, that the leaders among the advanced ritualists are doing no little mischief in the American branch of the Catholic Church. But, as I am not made a judge or ruler over my brethren in the priesthood, I leave the matter where it belongs, viz.: to those in whose hands and whose duty it is to see that right is done, and that the cause of God's truth and the fair beauty of God's house be not "corrupted from the simplicity and the purity that is in Christ."

To return from this rather long digression.

As before stated (pp. 39–40), I entered upon regular duty, with full service in church, on Sunday, September thirteenth, 1840. The parish had been vacant since May first, and was to some extent run down. There was much arduous work to be done, and I was eager to do it, if I could. My habit was to write two sermons a week, as well as I was able;

but I did not confine myself to these. Young and inexperienced, I did not like to venture too much; yet, knowing the importance of cultivating ability to speak in public to Christ's people without the aid of manuscript, I used occasionally, on Sunday afternoons, to take the Gospel for the day as the basis of a plain and as far as I could make it an effective lecture. Once a month, too, I catechized the children of the parish in church, in place of a sermon, and secured as large attendance of the parents and other sponsors as I was able. I gave myself also much to visiting the congregation, both near and far-off, and tried to fulfil this important duty faithfully. If I may be permitted to judge in my own case, parochial visiting was productive of excellent results, and gave me, I am persuaded, a place in the hearts of a good number of Church people.

In my report to the Bishop at convention, 1840, I was unable to say anything definite as to my work, having only just become settled in Goshen. The following year, 1841, my report was that the parish was in an improved state, by God's blessing, and the following statistics were given; baptisms 3; marriages 5; funerals 4; communicants 43; families 44; adult members 138 (children about 75) 213; Sunday-school teachers 11; Sunday-school scholars 50; collections for diocesan purposes nearly $100. Various discouragements were noted, but good hope for the future was expressed.

I was ordained priest in St. James's Church,

Goshen, Wednesday, July twenty-eighth, 1841, by the Rt. Rev. Bishop of the Diocese. Dr. Brown, of Newburgh kindly came on this occasion and took part in the service by presenting me for the priestly office. The Rev. H. W. Sweetzer and Rev. A. H. Cornish were also present. The Bishop held a confirmation in the afternoon of the same day.

It needs not that I linger here upon details. Something more startling than had ever happened to me was now drawing nigh. I did not take any special note of health being about to fail, but went through my duties regularly and fully, during the remainder of 1841 and the first seven months of 1842. In the summer of that year I was unusually languid at times, got tired more easily than heretofore, and having no opportunity for rest, I was altogether in a rather bad way. On Sunday, September fourth, I baptized in church, after the Second Lesson, three children of Mrs. Philips', daughter of my venerable friend and parishioner, Henry G. Wisner. Although fatigued at this point, I struggled on, and got as far as the middle of the Litany, when my strength gave way. I seemed to be stricken down as by a blow from a mighty hand. Copious hæmorrhage occurred, much to the alarm of my good wife and to the disquiet of the parish. All that could be done then was to carry me home, and for us afflicted ones to make up our minds to submit meekly to this visitation, and to face, as well as we might by God's help, the sad and dreary-looking future. I attempted no

further public service, but made my way as speedily as possible to New York. The attack was very severe, and discouraging, seeming to indicate pulmonary disease already considerably advanced. By my physician's advice, however, and with his entire approval, I resolved to try to gain the benefits of a sea voyage (which always proves to be a tonic to me), and to spend a winter in the south of Europe. Mr. Louis Loutrel, my wife's father, and a few other friends, exerted themselves to secure for me a passage, free or at reduced rate, in some good ship, as soon as practicable.

As it was impossible to tell when (if ever) I should be able to resume parochial work, it seemed to me plainly a duty to resign the rectorship in Goshen. This I did, and sent the resignation to the vestry from New York. It was accepted as a necessity, wherein the parish's interests were to be considered before all other things. In the Convention Journal of 1842, with statistics, appears the following paragraph: "With this Report the connection of the present Rector ceases, he having been compelled to leave the country in search of health and strength. The state of the parish in general is very much the same as at the last Report: the increase in point of number has been small, while death has been in the midst of almost every family in the parish. The loss of the late senior warden, Henry G. Wisner, Esq., will be long severely felt, inasmuch as his heart and hand were ever ready in the cause of Christ and His Church."

IV.

Sea Voyage: Winter in Europe: Result: Return Home.

1842-1843.

This heavy blow—almost a calamity, as it seemed—fell with double severity on my dear wife. Not only was an apparently broken-down husband to be looked after and cared for, but all the disagreeableness and annoyance of settling up our household matters in Goshen came upon her. Our furniture, etc., was sold at auction (at a sacrifice). My books and a few articles not sold were sent to New York, whither my wife and child went, and were housed for a time in Broome Street, her parents' residence. It was very hard for her to be forced to part from me and let me go alone, in my weakness, to a strange land across the ocean, with all the risk and uncertainty; but necessity compelled. We possessed none of this world's wealth, and had in hand only the proceeds of the sale in Goshen, and a small balance of salary due. We therefore thankfully accepted such aid in various ways as was kindly tendered.

At this date the Liverpool and Havre packet ships were the chief passenger carriers, and they made voyages each way quite often in three weeks'

time. Ocean steamers, beginning with the Great Western (1838–39), came into the use to which they are now so largely devoted, 1840–50 and onward, and these vast floating palaces, with hundreds up to a thousand passengers, are able to cross the Atlantic in six to eight days. Ordinary merchant vessels did well then, as now, to accomplish the voyage in a month.

Mr. Loutrel's efforts were successful, and the Messrs. Whitlock & Co., a large shipping house in New York, generously allowed me a place in one of their line of fine ships bound for London. The ship Gladiator, Captain Britton, was a good sailer, and left the port of New York on Thursday, September twenty-second, 1842. There were besides me nine passengers in the cabin, and about fifty in the steerage. Bidding my wife and baby a tearful farewell, heavy-hearted enough, but not utterly cast down, I began my voyage. I was in God's hands, and to Him I committed myself (as well as my dear ones left behind), in faith and trust that He would order all things for the best in our behalf. The next day, when we were fairly at sea, I had to pay the usual penalty. I was very sea-sick, and am free to say that this is the most distressing, disheartening form of sickness of which I have any knowledge. After a week or so I began to get better, and having paid the tribute-money for venturing on the great deep, I have never since, in all my crossings of the Atlantic (together with a shipwreck on the Mediterranean), been troubled with sea-sickness.

It was much to my advantage to have, as a fellow-passenger, the Rev. John Armstrong, a white-haired English clergyman, returning home from work in Canada. He was very cordial in all our intercourse, and cheerfully gave me many useful hints as to the best mode of accomplishing what I desired to do. Indeed, to him I owe a debt of gratitude for his kindly interest in a young brother, going abroad under the trying, disheartening circumstances in which I was placed. Especially in the important matter of economizing my very limited funds, Mr. Armstrong was of the greatest possible help to me. Life on shipboard is apt to prove very monotonous at best, and one gets weary of the routine, day after day, being confined to a narrow space on deck, or to the cabin. As there were four Sundays during our voyage, we tried to observe them in a Christian-like manner. Mr. Armstrong officiated in the cabin, using the Prayer Book; all were invited to be present who were able to come; and though I could not do much as yet in the use of my throat and lungs, I took a share in the service, and on one Sunday I actually preached a short sermon. The invigorating sea air was manifestly helping me; appetite increased, digestion was good; and I tried to cheer up, and by God's blessing to possess my soul in patience as to the future.

On this particular voyage we met with more than ordinary amount of head winds. Consequently the passage was rather longer than was

anticipated. Just four weeks after leaving New York, however, *i. e.*, on Thursday morning, October twentieth, we landed at Dover, in her Majesty Queen Victoria's dominions. We took the coach for London, and after a ride of seventy miles, over roads smooth and admirably well kept, we alighted at Blackheath, near the great city. Mr. Armstrong and family aided me in numerous ways in and about London. As my stay in England was but short, being desirous of getting to the south of France as soon as practicable, and away from the rainy, foggy, cough-producing atmosphere in November in the metropolis, I may say in a few words all that needs here be said. Although suffering from bad cold and cough, with occasional slight hæmorrhages, I felt that there was a change for the better in my condition. I was in England (chiefly London) between two and three weeks, made a number of calls and delivered some letters. I visited, and also worshipped, in St. Paul's Cathedral and Westminster Abbey, saw two or three palaces and parks, went into the Thames Tunnel, etc. I hoped to be able to visit the renowned University of Oxford, but was compelled to forego that pleasure.*

Having secured my passport at the American embassy, and attended to various matters entrusted to me, I left London in the coach, Tuesday, Novem-

* With all the economy I could use (with Mr. Armstrong's help), where porters, waiters, servants, guards, and the like, demanded sixpences, and shillings, and half-crowns, I spent in England something over £20 ($100) before getting away.

ber eighth, and went back again to Dover. Staid over night, took the boat next day across the Channel, passage very rough, everybody sick, and spent a night in Calais. Thence I proceeded by "diligence," or French stage-coach, to Paris, capital of his Majesty Louis Philippe, the "citizen king," or "king of the French," who at this date was in rather hot water, with his adherents on the one side, and on the other the Napoleonists, and the democratic element exhibiting itself in the way of strikes and riots. Arrived in Paris at three P.M. November eleventh, having ridden all night, and passed through Boulogne, Montreuil, Beauvais, etc.

I made it a point to get at once the best medical advice within my reach. On the whole it was encouraging. The French physicians held that hæmorrhage from the lungs is no necessary index of pulmonary disease; and that one or both of the lungs may bleed from a wound, just as would be the case in any part of the body. Hence it was plain that I must seek directly to get a good resting-place for the winter, in order to build up my strength by out-door air and exercise, and also to keep up good hope of favorable result.

With little or no disposition to linger in this gay city, the centre of fashion and every attraction which this world can offer, I spent a few days in "sight-seeing," visited a number of public buildings, palaces, parks, etc., and gave attention to financial matters, finding that to a stranger living

was as costly in France as in England, and that I must husband my scant resources with all care.

On Sunday November thirteenth, I attended service in the English Chapel Marbœuf. The Rev. Mr. Lovett, a clergyman of the Church of England, was the minister. To an American Christian, accustomed to the quiet and orderly Sundays at home, the total disregard of the Lord's Day in Paris was very distressing, almost shocking. All the cafes, drinking-saloons, gambling-houses, and a large proportion of the shops and stores were open, brilliantly lighted, and presenting every sort of inducement to enter. In fact, Sunday was (and is) the great gala-day in and near Paris, and is given over almost entirely to excursions, amusements, exhibitions, etc. It is not inopportune, I think, to call attention to the fact that New York City, during the last half century, has been growing more and more like Paris in this matter of the Lord's Day. Well may Christian people strive earnestly against this pernicious tendency of the example of a godless city.

One thing of some interest may be noted here. My wife's father had been honored with the friendship and esteem of the Marquis de Lafayette, the brave and generous champion of our country's rights during the Revolution, and the enthusiastically welcomed guest of the nation, in 1824. His son, M. George Washington Lafayette, was living in Paris in 1842–43, and was a member of the Chamber of Deputies. Mr. Loutrel entrusted me

with a letter which I tried to deliver; but, unfortunately, M. Geo. Lafayette was absent from Paris, and I could only leave the letter for him at his city address, in the hope of meeting him at another time.

My passport having been examined, and duly *viseed* at the United States Legation in France, I left Paris in the diligence, November seventeenth; travelled all day and night; reached Chalons on the Saone; and took steamboat for Lyons, where we arrived on the nineteenth. It being then, as always, a matter of conscience with me not to travel on the Lord's Day (except compelled by necessity), I staid over Sunday, the twentieth, in Lyons. After waiting over Monday for a brother clergyman (whom I missed after all), I left Lyons on Tuesday, in an iron steamboat; sailed down the Rhone to Avignon; took the diligence in the afternoon; travelled all night; and reached Marseilles on the Gulf of Lyons, the next morning, November twenty-third, considerably fatigued, but on the whole having got through with the journey very well.

It speedily became evident that Marseilles was not the right place for me. The climate was too variable, and quite too damp and raw in winter time. Nice in Sardinia was highly recommended by those who knew its merits, and accordingly to Nice I resolved to go. On Monday evening, November twenty-eighth, I took the steamer for Nice in Sardinia, just beyond the bounds of France

(though since 1861 belonging to France). The next day was rainy, with some wind; but the Mediterranean was not much agitated. After a sail of one hundred and forty miles, we reached our destination in the evening.*

As soon as possible I endeavored to settle down to what was before me. It was the beginning of winter, and I had four or five months in prospect to be used to the best advantage for the main object of my leaving home, and travelling some four to five thousand miles in search after health and strength. I made the aquaintance of Rev. John Hartley, a Church clergyman in charge of the English Chapel in Nice. I told him frankly my position and wishes, and conferred with him as to matters in general. His cordiality and genuine, brotherly interest I gladly put on record. Occasionally, I took part in public service in the chapel. As my means of living were not at all abundant, I was willing to take a pupil or two. Providentially, in aid of this plan, there happened to be an

---

* Nice (Nizza) possesses an excellent port. It is situated on a plain at the mouth of a small river, the Paillon, at the foot of the Maritime Alps. There is an old castle on the heights in the rear of the town. The suburbs on the hills around are attractive for residences. There is a cathedral, in the ordinary Italian style, an English chapel, a palace, hospital, baths, etc. Wine, oil, silk, etc., are manufactured in Nice. Numerous strangers spend winters there (some four to five thousand, it is said). The old town is repulsive and filthy; the new town delightful. Population of Nice, in 1842, about 25,000; in 1872, 52,000.

English nobleman spending the winter in Nice with his family. The Earl of Gainsborough was his title. He was brother of Rev. Baptist Noel, a rather famous preacher in England among the "Evangelical" portion of the clergy. He was desirous of finding some suitable person to give lessons in English branches to his youngest son, Lord Roden Noel. The lad was about eight years old, was gentle-mannered and rather bright, and we had pleasant times together. An arrangement was soon effected with Lady Gainsborough, for lessons every day, so long as the family should remain in Nice. Beside the help to me in a pecuniary point of view, the work undertaken was serviceable for sanitary purposes. The family of Earl Gainsborough were occupying a house handsomely situated on one of the lofty elevations which surround Nice in almost every direction; and in order to reach the mansion I was compelled to walk at least two miles, a part of the way up a pretty steep hill. The exercise was good for me, and occupation was serviceable on every account, mentally as well as bodily.

There were at this time a dozen or more clergymen of different sorts in Nice, seeking rest and recuperation, with most of whom I became acquainted, but with the host of invalids in general I had very little to do. At an early day, however, I consulted an English physician—said to be the best in the place—as to my condition and prospects. His view of my case was encouraging. He gave it as his conviction that I had nothing

really to fear from consumption. The trouble of soreness in my chest proceeded, he said, from the back, and he put me under a mild treatment accordingly, so as to excite more healthful action in my rather sluggish blood. He made also an examination of the spine, and was confident that his diagnosis was right. I improved—slowly it is true—but still there was improvement; and as I have received, all through my .life, kindness and consideration from the medical fraternity, I desire to express here my sincere respect and my grateful recollections in regard to the excellent doctor in Nice at this date (Brown Smith, if I remember rightly, was his name).

Not to make my story here unduly long, let it suffice to say that at times I became very homesick, and depressed in mind and heart. The sense of loneliness I experienced often is well-nigh inexpressible. I wrote to my dear wife regularly, and in as good spirits as I could muster, telling her the exact truth, and my strong hope of gaining what would be a sufficient offset to long and wearisome absence. Christmas of 1842 and New Year's of 1843 were sad enough with me; but I resolved, by God's help, to keep up courage and confidence in the trust that He would bring me back to my native land again, and enable me to do something yet more in the world before I should go hence and be no more seen. The cost of my living (in the most frugal manner too) was more than I had expected, and the possible failure of funds fretted me not a

little.* Still, I did not despond utterly. My good friend, the doctor, presented every encouragement, and was very serviceable in holding up the bright side to my view, as well as using means to prevent congestion, such as I had suffered from the previous summer.

At the close of March, 1843, I made all needful arrangements for leaving Nice. My pupil had gone away several weeks before. I paid up all my debts and obligations, had my passport *viseed*, and secured my place in the diligence for all the way to Paris. I bade adieu to Nice and a few kind friends there on April fifth. We went by way of Aix, where we stopped a day or two, and reached Lyons on Saturday. Staid over Sunday, the ninth, in Lyons; thence continued our journey to Paris, where I was privileged to take part in the cheering services of Easter Day, April sixteenth. During a few days in Paris I managed to see M. Geo. Lafayette, who was cordial as well as courteous, being a gentleman of over sixty at this date. I reached Havre on the twenty-first, was disappointed in not getting the vessel I was looking for (one of Mr. Whitlock's packets), and so took my passage for home in one of Messrs. Bolton, Fox and Livingston's ships, the Francois Premier, Capt. Ains-

* As a matter of curiosity, I put down what my necessary expenses were during four and a half months in Nice: Furnished room and bed-room, 250 francs; chambermaid, 25 francs; meals, 300 francs; fuel, some articles of clothing, etc., 200 francs—775 francs—about $155.

worth. She left port May first, the time appointed, but proved to be a poor sailer. The passage was long and tedious, occupying, thirty-seven days. There were no incidents worth noting, except that I baptized two infants and buried one, children of German emigrants.

God be praised! I was once more at home again. Early in May my wife had taken some rooms in Franklin Street, and I found her there, waiting anxiously, yet patiently for my return. They only who have been separated, as we were, and under such trying circumstances, can truly appreciate the joy and thankfulness of reunion of husband and wife. Glad enough was I to get back: glad enough was "my other self" to welcome me back.

V.

Struggles and Discouragements: Educational and Other Work: The Carey Ordination: Trial and Suspension of Bishop Onderdonk, of New York.

1843-1848.

My first duty was to secure a more eligible and comfortable place to live in. This I found in Twenty-second Street, not far from St. Peter's and the Seminary. Although I was very much better in health on my return home, and was assured that I had no just cause of apprehension from organic disease, still I was not so strong as I needed to be, in order to take the duties and labors of a parish on my hands. The future truly just then had little of pleasant outlook. I discovered that, except on the part of a few staunch friends, the Goshen church folks had treated my wife with almost entire neglect after my departure, and had offered neither sympathy nor help. She had, when I arrived, hardly means enough for a week or two ahead. My purse also was very scantily supplied. I had not been able to bring home with me more than $50 to $75 all told, notwithstanding all my frugality while absent.

Without any position in the Church or elsewhere, yet with a family to be provided for, and

at the same time to be kept free from debt, it was a serious problem for us, what we were to do. My wife, like a true help-meet, was ready to do her full share, and to bear in company with me whatever was to be borne. And this is true too, of her spirit and sense of duty all the way through a long life, with its many trials. Bishop Onderdonk was very sympathizing with me in my troubles, and offered to get an appropriation of $200, for present necessity, from the Fund for Relief of Disabled Clergymen of the Diocese of New York. I am sorry to say that, through some informality and lack of proper attention, this source of temporary help failed. I was not the kind of man, however —though I say it myself—to sit down and mope over and complain of difficulties. Such work as I could do, I was ready and willing to do; and though it was not by any means such work as I wished and was best fitted to do, yet it was the best I could get in the emergency. While it was probably inexpedient for me at this juncture to undertake the responsibility and labor of a parish, with full services and sermons, I was quite equal to any assistant's position, and was ready to take such position; but no place of the kind came within my reach. I felt it to be very hard to be compelled to forego the regular work of the priestly office. I earnestly desired, if the Lord so willed, to do this work all my life long. But, as matters then stood, I could not force any body to supply me with the position I wanted. Quite frequently

I was called upon to give help in Sunday services, at the Holy Communion, during Lent, etc., and received therefor a small remuneration. I also ministered Holy Baptism, in church, and in private houses, according to the rubric, visited the sick, and buried the dead, whenever required.

This, however, was wholly insufficient for my little family's support. Hence I was led early to seek for pupils, teaching being a vocation in which I have always had success. Engagements were formed slowly, and did not yield much pecuniary return for a year or two. Having on my hands time to spare, I took classes in schools, wrote articles for reviews, magazines, journals, etc., and turned my attention as far as I could to literary work, chiefly for the publishers. This leads me to say a word or two here as to my experience with gentlemen devoted to the honorable business of supplying the public with books. Mr. Daniel Appleton, founder of the firm which carries his name, although not brought up among books, possessed excellent judgment in this department. His sons, William, George and John were his partners, and their energy and ability have met with eminent success, as everybody knows in these days.

Having done a very large amount of work for the house of D. Appleton & Co., as well for other houses in New York, I may claim some right to speak on a matter wherein publishers and authors hold quite opposite views. From an author's point of view, I think that the publishing fraternity are

not usually as liberal as they might be, without harm to themselves; to which their reply is, that authors and literary men are continually seeking large and even extravagant prices for their labors. As there is no international copyright law, the publishers manifestly have all the advantage on their side. They pay nothing, or almost nothing, for the brain-productions of English writers, and they grow rich; while American authors, as a rule, are never known to make fortunes by writing books, or in fact anything like fortunes.

It occurred to me, while I was thus striving and struggling, that I might, without impropriety try my hand at making a book. The Messrs. Appletons were bringing out a series of volumes, very neatly gotten up, chiefly republications, with a few productions of American authors. A volume of sermons is of course the natural outcome of a clergyman's labors, when disabled, and this was the sort of book which I ventured upon, and which the publishers agreed to put into print. The title was somewhat far-reaching, viz.: "The Christian Instructed in the Ways of the Gospel and the Church." It contained thirty-three sermons, preached in Goshen, and arranged according to the Church Seasons, together with an Introduction in regard to the Catholic Church in the United States, the Liturgy, and the Festivals and Fasts. The "Advertisement" to the volume spoke (as all such things must speak, when there is no one to contradict you), in glowing terms of this new work by an

"American divine," and affirmed that "the style of the sermons is characterized by clearness, directness, and force, combining, in a happy degree, solid good sense and animation." Bishop Onderdonk's letter also, dated January twelfth, 1844, in commendation of the book, was kind and encouraging, and doubtless helped its sale. It met with quite as much favor as it deserved probably, so far as I am able to judge, on a dispassionate review of its contents, forty years after publication.

In educational work I took charge of ancient languages and English branches in the school of Rev. C. D. Jackson, at the close of 1843. Having concluded to go into parochial life again, on Staten Island, he persuaded me to buy out his school. I accordingly did so, but Mr. J. had much the best of the bargain; for the school was a good deal run down, and I found early in 1844, that the pupils which I had, and was likely to get, would not authorize my continuing it under a heavy rent. Consequently, though the location was a good one (near to Washington Square) if I had had only some capital to go upon, I reluctantly gave the school up at the end of the year, and devoted my time and ability to literary labors. At this date an English scholar, Thomas Kerchever Arnold, was bringing out an admirable series of classical school books. His system was largely the same as that applied by Ollendorf to modern languages, that is, "a constant repetition, under new forms and combined with new matter, of what has gone before—the *iterum*

iterumque of Virgil — till both the words and expressions, with their peculiarities, are fastened in the memory." The Appletons made an arrangement with me by which I was to edit various volumes in Greek and Latin, and see them carefully through the press. I may state here without wearying the reader with details, that I was for several years occupied in this sort of work, and that some six to eight Greek and Latin books (including Cæsar's Commentaries, with notes and lexicon) were supplied for American schools under my editorial care and supervision.

In connection with the course of Church affairs, 1843–45, there were two occurrences which, I think, should properly here be noted. The first relates to the ordination of Arthur Carey, the singular, strange scene exhibited at that Morning Service, and the questions at issue between the Bishop and two of the clergy in the church at the time. Arthur Carey was a graduate of the General Theological Seminary, 1843, and together with a number of his classmates, on Sunday, July second, 1843, appeared in St. Stephen's Church, New York, to be ordained deacon. At the opening of the Ordination Service the young men were presented by Rev. Dr. Price, Rector of the Church, to the Bishop, as directed. This having been done, the rubric says, "Then shall the Bishop say unto the People, Brethren, if there be any of you who knoweth any impediment, or notable crime, in any of these persons presented to be ordered Deacons,

for the which he ought not to be admitted to that office, let him come forth, in the name of God, and show what the crime or impediment is." On this call, two New York rectors, viz.: Dr. Henry Anthon of St. Mark's, and Dr. Hugh Smith of St. Peter's, rose, and read each a solemn protest against proceeding any further in the case of one of the candidates, *i. e.*, Arthur Carey, on the ground of his unsoundness in the faith. This they charged as based on their own knowledge, from an examination which they had made of the young man's views and principles. The Bishop thereupon declared to the clergy and people present that the charge against Mr. Carey had been laid before him, fully investigated, and found to be not sustained; and he therefore went forward and ordained all the candidates. The action of the Bishop and of the protesting clergymen excited a good deal of comment, as was natural. Several pamphlets were issued, and the press was freely employed, partly in defence of Bishop Onderdonk, partly in praise of the course pursued by Drs. Anthon and Smith. The Bishop set forth fully the grounds of his justification in his address at the Annual Convention, September, 1843, which the reader so inclined will find to be well worth examining.

Mr. Carey was appointed assistant minister of the Church of the Annunciation, New York City, in September, and entered on his duties soon after. Stricken down by fever at the end of the year 1843, he did not rally afterwards, as was hoped

for. A voyage to Cuba was ordered, and he embarked with his father, in March, 1844, for Havana. All human means failed, and he fell asleep in the Lord (not yet twenty-two years old), April fourth. The next day being Good Friday, his body was committed to the deep, and his father returned home. Dr. Seabury, Rector of the Church, preached a memorial discourse on Sunday, April twenty-seventh, entitled "The Joy of the Saints." In this he speaks lovingly of the deceased; rates very highly his intellectual powers and large acquirements; and says, further, that he was one of the most gentle and guileless of men, as well as an eminently devout and holy man. As part of the history of what occurred at this time, there is one testimony to the correctness of Bishop Onderdonk's course which, I think, considering whence it came, deserves to be here stated. It is contained in "A Letter Sustaining the Recent Ordination of Mr. Arthur Carey: by Stephen H. Tyng, D.D., Rector of the Church of the Epiphany, and one of the Editors of *The Episcopal Recorder*, Philadelphia" (pp. 12). Dr. Tyng, a strong man and a leader among Low Church folks, was too honest and too clear-sighted not to perceive and understand that it would be fatal, all round, among Low as well as High Churchmen, to admit that Bishops may be governed in such matters by private opinion, instead of by canonical requirements, and just regard for the promise of the Church to the candidate and the rights of the candidate himself. Clearly, "any

impediment or notable crime" refers to morals, and not to theology; something capable of proof by witnesses among the people in the congregation, not questions as to opinions on the subject of Roman or Protestant errors and perversions.*

The Carey ordination was, in reality, a sort of prelude to a far more serious occurrence the following year. Truly, the close of 1844 was the beginning of a dolorous time in the history of the Church in New York. The story of what transpired is a painful one in many respects; yet it is not without its lesson, and I do not feel that it is quite right for me to pass it by in silence. I went through the dark days, as did most of the brethren in the Diocese, and I had my share in the humiliation and exposure to the world of dissension and discord in the Church. Bishop Onderdonk had now been Bishop of New York for fourteen years; was very active and diligent in work; well known as a thorough High Churchman; and, of course, in no favor with pronounced Low Churchmen. Party spirit ran high. The Bishop, in social life and habits, had laid himself open to attack in some measure. The sad position of his brother, Henry

* Among the pamphlets issued (which I happen to have preserved), are Drs. Smith and Anthon's "Statement of Facts in relation to the Recent Ordination in St. Stephen's Church, New York" (pp. 46); Rev. B. I. Haight's "Letter to a Parishioner relative to the Recent Ordination of Mr. Arthur Carey" (pp. 22); and "A Full and True Statement of the Examination and Ordination of Mr. Arthur Carey, taken from *The Churchman* of July and August, 1843, with an Appendix" (pp. 116).

U. Onderdonk, Bishop of Pennsylvania (suspended for intemperance in 1844), showed what a learned, pious and able man might be led into; and they who wished for, and meant to accomplish if they could, the downfall of the Bishop of New York, as a bad man, and unworthy of his high office, saw their opportunity.

Bishop Onderdonk, feeling himself aggrieved by the attitude towards him of three of the Bishops, made, in January, 1844, "a solemn remonstrance, protest, and demand" for justice, and addressed a Pastoral Letter to the Clergy and People, with a second Pastoral Letter to the Laity of his spiritual charge, in March, 1844. The General Convention met in October, and enacted a canon "Of the Trial of a Bishop." On the ninth of November a presentment was served on Bishop Onderdonk, charging offences alleged to have been committed at sundry times between June, 1837, and July, 1842. On the tenth of December, 1844, a Court of Bishops, seventeen in number, met in New York City, for trial of the accused. Legal counsel were employed on both sides, and witnesses were examined and cross-examined. The trial lasted for three weeks, and the verdict reached was a compromise. Eight voted for deposition, six who were in favor of admonition joined three in favor of suspension, and thus the Bishop was saved by only one vote from degradation. The sentence was pronounced January third, 1845, as follows: "It is hereby ordered and declared, that the sentence by this

Court upon the Respondent is suspension from the office of a Bishop in the Church of God, and from all the functions of the sacred ministry, and this Court do hereby solemnly *pronounce* and *declare*, that the Rt. Rev. Benjamin Tredwell Onderdonk is suspended from all exercise of his Episcopal and ministerial functions." *

The records of the Court were printed and exposed for sale, much to the chagrin of large numbers of Church people. These believed and held that the matters contained in the action of the Court ought never to have seen the light, since thereby was furnished ground for the mockers at religion and the haters of the Church to enable them to point the finger of scorn at the venerable servants of Christ the Lord, who could have the same evidence before them, and yet decide so totally at variance with each other. And, what made it worse than all, every one who had eyes could see that the votes for condemnation were cast by men of one kind or sort of theology and churchmanship, and votes for acquittal or admonition by men of quite opposite views and position. Still further, the Diocese was forced into a position

* It is but fair to state here that Bishop Onderdonk constantly maintained, even to the end, that he was innocent of all crime, and regarded the sentence as unjust and illegal. Earnest effort was made to have the suspension removed; but, although his brother Henry was relieved by the Bishops, in 1856, the like favor was persistently denied to the Bishop of New York.

of difficulty and trial beyond anything which has ever taken place in the American Episcopal Church, or can ever take place again. The discomfort of succeeding years need not be dwelt upon. The Church in New York had a Bishop, and yet no Bishop; a Bishop in name, yet a Bishop bound hand and foot. The Standing Committee were compelled to get Episcopal services from outside, wherever these could be obtained; and finally, though the General Convention allowed, in 1852, the election of a "provisional" Bishop (something quite new in Church history), it was not until Bishop Onderdonk's death, in 1861, that the Diocese was able to return to its normal condition.

In resuming the narrative of personal matters, I note that, in the autumn of 1845, I made preparation for a new enterprise. It seemed to me that there was room for a monthly periodical for our young people; not for children, like the "Children's Magazine," published by the Episcopal Sunday School Union, nor for adults, who require strong meat for mental and spiritual nourishment, but for the large middle portion of Christian families, who have put away childish things, but are not yet of mature age. Having these in view, the title adopted was "The Young Churchman's Miscellany," and it was stated in a brief prospectus that it meant to embrace a large variety of topics, and was to be published on the first of each month, thirty-two pages, small 8vo, with some illustrations, price

$1.50 per annum. I took the whole burden on my own shoulders. I engaged the printing to be done, purchased the paper required, and canvassed for subscribers among friends in all directions. The first number appeared January first, 1846. All the writing, at first, was done by my own hand. After a while, contributions, in both poetry and prose, were kindly made, and were very acceptable. These came from Mrs. L. H. Sigourney, my sister Mrs. Benton, and other ladies; also from Rev. Ralph Hoyt, P. B. Mead, and others whose names were not made known in print. A dozen or more of the city clergy favored the work from the start with their commendation, under their own names, among whom were Drs. Wainwright, Seabury, Taylor, Bedell, Haight, etc. The Church press, also, without exception, spoke in high terms of the Miscellany. For the first volume I wrote a series of articles giving a "History of the Reformation in England," in plain, simple style, for the purpose of helping our young people to comprehend the position occupied by the Church of England and the American Church towards both the Roman Church and the various Protestant Christian bodies. These articles were much liked, and soon after were collected and published in a small, neat volume, which, I have reason to believe, did some good. The "Miscellany" came to a close with 1848, in consequence of my being compelled to go away from home across the ocean, without having any

one to take my place and keep the magazine up to the standard it had reached.*

At this time, beside teaching and looking after the Miscellany, I was occupied for nearly two years on a work of higher character, and involving much responsibility. I mean the editing of the New Testament in Greek, from the best attainable text forty years ago. In addition, I undertook to furnish Notes on the Historical Books. The text adopted, after due consideration, was that of Dr. Mill, printed at Oxford, 1707, and reissued with careful revision by Dr. Edward Burton, in 1831. The chief various readings were given, and the pointing, use of capital letters, etc., thoroughly revised. The volume was published in September, 1847, under this title: "The Four Gospels and Acts of the Apostles, in Greek, with English Notes, Critical, Philological, and Exegetical; Maps, Indexes, etc. Together with the Epistles and Apocalypse. The whole forming the Complete Text of

*As evidencing the favor which the magazine had attained, I must needs quote, out of a number of letters, one from a Rt. Rev. Father ever to be honored and respected by me:

"Though I have been prevented by my engagements from being a regular reader of the *Young Churchman's Miscellany*, I have such confidence in the worth and abilities of the Reverend Editor, and such knowledge of the painful necessity which has obliged him to exchange the labours of a Pastor for some mode of serving the Church more compatible with his enfeebled health, that I cordially wish him success in his efforts to extend the circulation of his Journal.

ALONZO POTTER."

"Philadelphia, Jan. 18, 1847."

the New Testament. For the use of Schools, Colleges, and Theological Seminaries. By Rev. J. A. Spencer, A. M." The work met with cordial acceptance in various quarters, and though since then later critical texts and full and elaborate exegesis of every book of the New Testament have been published, the convenient size, clear print, and condensed annotation on the Gospels and Acts of the Apostles still cause the volume to be used to some extent by students in seminaries, colleges, and elsewhere.* Messrs. Harper & Brothers were the publishers, and I was thus brought into connection with their house while the original brothers, James, John, Wesley and Fletcher, were living. These having passed away, I have kept up connection and friendly regard with their sons, worthy successors of worthy sires, and have done more or less work for the house in past years. Though I have nothing to complain of specifically in case of the Harpers, or Appletons, or indeed of other houses, such as Scribner's, Putnam's, Barnes', etc., I still hold to the views expressed, in a general

* Perhaps I am hardly justified in making the statement here, yet I trust the reader will pardon me if I am in error. As manifesting the high confidence reposed in me and my capacity for such work by one whose approval was indeed worth having, I venture to put on record that Bishop Whittingham, about two years before his death, wrote me a very kind letter, urging me to bring out the *Diatessaron* of Joseph White, S. T. P. (Oxon. 1799), with the best critical text, suitable editing, etc. Some progress was made in this congenial undertaking, but I have not as yet completed it for the press.

way, on a previous page (64) in regard to publishers and authors.

Thus far it would seem that striving and struggling were not altogether in vain. I was able to do what I did, and those dependent on me reaped the benefit. Possibly I might be enabled to go on as I was going; but the winter of 1847 and the spring following gave several plain intimations to the contrary. The heavy hand of the Lord's chastisement was coming upon me again.

VI.

SECOND FAILURE OF HEALTH: FOREIGN TRAVEL: WORDSWORTH AND KEBLE: EGYPT AND THE HOLY LAND: RESULT.

1848-1850.

In some measure I was forewarned of the approaching event by certain unpleasant indications that my health was growing worse instead of better. Several symptoms were threatening in my case, which alarmed my dear wife even more than me. I was growing thinner, which was decidedly unpleasant, seeing that I have never possessed any fulness or superfluity of flesh on my bones. I did not sleep well, or digest food well. "The cares and anxieties of infirm health," alluded to in my preface to the Greek Testament, produced their natural result. Early in March, 1848, the crisis came. The heavy blow of six years before was repeated. I was stricken down with the same kind of attack—congestion of the lungs and throat, accompanied by copious hæmorrhage. "The days of darkness" were indeed at hand. God help me; be merciful to me! was my cry.

Dr. Curtis Bolton, of New York City, was called in to my aid, and very kindly responded, both then and all the way through this second trial of

failure of health. He gave close attention to my case, and advised me what was best to do, as well at home as abroad. In reiterating my former statement (p. 59) as to the generous consideration which I have always met with from the disciples of Æsculapius, on all occasions and in all lands, the reader will pardon me, I am sure, for naming two others to whom I am deeply indebted, viz., Dr. John W. Francis and Dr. George E. Belcher, both of New York City. The former, well known to old New Yorkers for his love of good letters and his skill as a physician, was ready to the last year of his life (1861) to do anything he could for me; while the latter, as physician and friend for twenty-five years past, has rendered me and mine service which I have not words at command fittingly to express.

It was a very severe strain on me, I need hardly say, to be compelled to go away again and leave my wife and our four little boys (the youngest a baby in the arms). But there was no room for choice in the matter. Dr. Bolton urged it as simply imperative that I should take a sea voyage, knowing how helpful this has always proved to me. He also advised that, if possible, I should spend the winter of 1848-49 in the south of Europe, in order to have a fair opportunity to recover from my present illness, if so it pleased God.* The ques-

* "Honor to whom honor." My first letter home was written on shipboard, and sent by steamer on reaching Liverpool. I was feeling very despondent at the time, particularly as to

tion of the "ways and means" immediately became important. Although I had been able, by steady, close application, to support my family and keep out of debt, I had no funds for anything beyond. I had succeeded in earning enough for daily bread, but nothing more, and so long as I could work I had asked for nothing more. It was here and now that I learned how ready were brethren and friends, who knew me or of me, to come to the rescue. Several of the clergy of New York (we had no Bishop then, at least no one who could act), and certain brethren of the laity, pledged themselves for various sums, enough to bridge over the emergency, giving me somewhat to go with on my sorrowful quest, and leaving something for bread and shelter for my wife and children while I was away. If I seem to any to have been too ready to receive pecuniary aid at this time, I beg their forbearance and charitable judgment, assuring them that I never deceived

---

the prospect of my being a broken-down man, ever after a care and burden to my wife, and of no further use in the world, That noble and true wife answered at once (italics hers): "*Never* say again that you *could* be a burden, if you do not get well. No labor would be hard, if I can keep you with me. If you find, after a few months, that you do not get better, *do come back*, and let me nurse you. We can, by the blessing of God, keep a home for our children's sake." "If better to stay for the winter, as the Doctor says, by all means stay. I will be patient. Come home as soon and as well as you can." What could I respond to such words as these but to "thank God and take courage"?

myself by supposing it was because of any merit or special claim on my part that brethren in the faith acted thus. They did it, beyond doubt, for Christ's sake, and they have not lost, and in nowise ever shall lose, their reward. I do not give their names here, well knowing that they themselves desired no such publicity to be made.

Arrangements were effected that I should take one of the Liverpool packets at as early a day as was practicable. The passage money ($75) was paid, and on Monday, May first, 1848, I left my sorrowing wife and children, and bade adieu again to my native land. We sailed from New York in the good ship Columbia, Captain Furber. There were fourteen passengers in the cabin, among whom were Mr. and Mrs. Pratt, kind friends of mine. The Columbia was a handsome vessel, well fitted up, and a very good sailer. Though quite weak, I read, on Sunday the fourteenth, a large part of the service in the Prayer Book, the Captain reading a printed sermon out of "The Christian Instructed." I also, on other Sundays, aided in proper observance of the Lord's Day. The weather was pleasant, the winds favorable, and the voyage of three weeks, on the whole, delightful. The sea air produced its usual effect on me, and I began to hope for speedy return and restoration of health and strength.

We landed in Liverpool, May twenty-second, and did a little sight-seeing in this great commercial city. A few days later I made my way to

London, in the cars of the London and North Western Railway (we say Railroad, but the English prefer the other form). It happened to be "the season" in London, when the huge city is full of nobility, gentry, and all sorts of folks, and when the hotels, lodging-houses, etc., are usually full of occupants. After some trouble, I got comfortable quarters in the "West End," near the parks and such like attractions.

One rather annoying and yet somewhat amusing experience which I had in London at this time, is worth relating. Parliament was in session, and I naturally wished to take a look at this important body met together. I addressed a polite note to Field Marshal the Duke of Wellington, stating who and what I was, where I came from, etc., and asked for a pass to the Gallery of the House of Lords. His Grace answered immediately, and took occasion to say that, as he did not know me, or anything about me, he must decline giving a pass. This rather nettled me, as a free and independent American, and I sent another note, expressing my surprise at what seemed to be discourteous treatment of a stranger and a clergyman from the United States. The Iron Duke hereupon promptly sent a second note, averring that a London pickpocket could assume the name and position of a clergyman, if he wished to get into the Gallery to ply his vocation. The pass still refused. At this I became somewhat indignant, I confess, and wrote to the hero of Waterloo that it was an

ungentlemanly thing to virtually insult me by insinuating that I might be, probably was, one of the pickpocket fraternity. The hard-headed old peer, now in his eightieth year, dispatched to me a third note, which was substantially a repetition of his previous communications. No pass would he give to me. I replied to this last, congratulating the Field Marshal on watching so carefully against the filchers of other people's pockets, and assuring him that, as I knew the Lord Bishop of London, Earl Stanley, Earl Spencer, and others, I should trouble him no further. It seemed to me quite singular that the aged statesman as well as warrior should take the trouble to write with his own hand three notes, instead of having me investigated by the police, or contenting himself with a refusal once for all. The correspondence ended here, and I have the Duke's letters and copies of my own notes as curious mementoes of 1848. Just as I write this, I learn that the singular peculiarity of the Duke of Wellington, in writing letters without number, where ordinary people settle matters promptly, is remarkably illustrated by a volume recently printed, containing no less than three hundred and ninety of his letters. These were written to a young lady, who besieged the old hero for seventeen years (1834–51), in order to capture his heart and soul. So far as appears, he bore this strange infliction without any signs of surrender.

In London I found Mr. George W. Pratt, whose father I knew quite well in New York. He was

only eighteen years old at the time; but having got forward in his studies at home, he was restless, as most American boys are, and so persuaded his father to let him try travelling in Europe. The pleasure and excitement lasted for a while; but he had become tired of being alone when I met him in London, and began to feel the need of companionship. He proposed to me to accompany him in making a tour through England and Scotland. Having nothing in hand to prevent my doing so, and also well aware of the benefit of travel for my health's improvement, I accepted his offer, conditionally, deeming it only right that his father should be consulted in regard to the whole matter.

Meanwhile, we started on our journey. "Meus amicus et comes" was disposed to hurry over the ground rather faster than suited me, and did not care for a number of things in which I took deep interest. Nevertheless, we got along together very well on the whole. We left London, June twentieth, and went to Cambridge first, but made a short stay, my young friend not fancying the great University and its points of attraction. Thence we went to Ely, and looked through the Cathedral; and passed on to Peterborough, where we spent two hours in examining its Cathedral. The next day we went into the hill country of Derbyshire, where we visited Matlock, Castleton, and Newstead Abbey, George being an admirer of Lord Byron's poetry. Sheffield was our next place, and was full of interest to my companion, he having a good deal of

mechanical genius in his composition. We reached the ancient city of York on Saturday, and staid over the Lord's Day following, June twenty-fifth. This gave us a good opportunity to attend divine service in the Minster and examine it with some care. It is a splendidly sublime structure, and surpasses everything which I had thus far seen. It was begun in the twelfth century (the books tell us) and finished in the fifteenth. It is built in the form of a cross; is 524 feet long and 249 wide; and has a superb central tower, 213 feet high, and two other towers about 200 feet high. York is a quiet, old place, and is far outrun by its transatlantic namesake, our *New* York, in population as well as importance.

It would be tedious to follow our journeyings in detail. I will therefore simply state that, after leaving York, we made our way to the Highlands of Scotland; visited Dunkeld, Kenmore, and Killin, Loch Tay, and climbed several mountains and hills in that region. Thence we went to the "fair city" of Perth, Loch Katrine, Glasgow, Abbotsford, Melrose Abbey, and Edinburgh. After that we took a view of the Falls of the Clyde, passed through Lanark and Penrith, and returned to England. Besides the Cumberland Lakes, we visited Manchester, Birmingham, Warwick, Stratford on Avon, Kenilworth, and reached London in the latter part of July. We certainly accomplished a large amount of "sight-seeing" in less than six

weeks. On the whole, I found myself much benefited by the tour, although it was rather hurried.*

It is but fitting to put on record here that I was much favored this summer in being permitted to make visits to the homes of two of the most eminent living men in England; I mean, to Rydal Mount, the home of the poet-laureate, William Wordsworth, and to Hursley Vicarage, the dwelling-place of the poet and divine, John Keble.

Leaving my young friend, Mr. Pratt, in London, quite content to rest there for a while, I made arrangements to visit the elder poet first. It was a pleasant summer day, at the close of July, 1848, when I set out for an excursion into the region of the lovely lakes of Westmoreland. Late in the afternoon I reached Ambleside, a small town on the Rothay, about a mile from Windermere, where I found comfortable quarters at the "Salutation Hotel." The next day was Sunday—a bright, cheery day, all nature seeming to be in harmony with its sacred object and purpose of rest and spiritual refreshment. Rydal Church (built by Lady Fleming) was about a mile and a half from Ambleside. I started in good time, had a delightful walk through shady pathways, and on reaching the little church enjoyed the services very much. The rector, in his sermon, presented the claims of

* While travelling about in this wise, I did not forget *The Young Churchman's Miscellany*. I sent several letters, which were printed in the magazine, and, as I learned, were duly appreciated by my young friends and readers at home.

the Society for Propagating the Gospel in Foreign Parts, and made honorable mention of the American Episcopal Church, as a worthy and vigorous daughter of the Church of England, and aided in colonial days by this Society. After church I made the acquaintance of the Rev. Mr. Fleming and family, spent several hours with them, and took part in divine service in the afternoon. Not wishing to intrude upon the aged poet on the Lord's Day, I begged Mrs. Fleming to say to him that I would call the next morning. Wordsworth, however, on hearing that I was from America, and connected by fraternal ties with some cherished friends of his there, immediately came forward, took my hand with paternal regard, and asked me to walk with him to his house. Nothing loath, I accepted his courteous invitation, and had an agreeable chat with him on the road, while he kindly pointed out objects of interest—the calm and beautiful Windermere, largest of English lakes, Rydal Water, one of the smallest, together with surrounding hills, woods, fields, etc. On reaching his cottage-house, in which he dwelt, he insisted on my going in and seeing his family. Quite willingly I did as he desired; made the acquaintance of Mrs. Wordsworth and several of their grandchildren; took familiar tea with them all; and spent five or six hours in the poet's study, listening to him, and saying what I hope it became me to say in such presence in regard to my native land and the Church securely planted there. He asked me many

questions about the great Republic of the West, our customs, principles and the like, and manifested deep interest in the American Church, or, as he pleasantly phrased it, "the English Church in the United States." He displayed warm feeling towards our chief literary men and our renowned poets. Incidentally, the subject of international copyright came up. He felt, as all English authors felt, and do feel now, forty years later, that it was and is a crying injustice to have such a state of things exist in a free-spirited and honorable nation. He was clearly of opinion that, in reality, this getting of brain-products for nothing, with the result of enriching publishers thereby, was a scandalous wrong done to native literature, and a great shame every way. William Wordsworth, although almost fourscore, appeared to be as vigorous in body as in mind, at the time of my visit, with promise of years in the future. In less than two years, however, he went away to his rest, full of honors, and possessed of nobly won fame. The hours while I was in that quiet, peaceful, happy, Christian home I can never forget, and I shall esteem the privileges of the few days spent in Ambleside and its vicinity as among the choicest of my whole life.*

Some little time later, in the month of August, I was able to make a visit to Hursley. Bishop

* If any one cares enough to make it worth his while, he will find the visits to these two "Homes of the Poets" more fully described in "The Southern Literary Messenger," July, 1850, January, 1851.

Whittingham was generous enough to honor me with a commendatory letter, which I forwarded by mail, as per direction, to John Keble, the theologian, as well as poet. An immediate response was sent, begging me to come as soon as I pleased, or was able. Accordingly, I took the express train for a little place not far from Winchester, and nearest point to Hursley, about seventy miles southwest of London. Whirled along at the rate of seventy miles an hour, the journey was a short one. The hospitable vicar was at the station, and welcomed me heartily. He wished me to ride his horse, on which he had come; but of course I could not think of doing such a thing, he being very much my elder (he was fifty-six at this date), and asked only to walk by his side while on horseback. The result was that neither rode, but both went afoot to the vicarage. We entered into an animated conversation at once. There was no stiffness or reserve on his part, no hesitation, or lack of true Christian courtesy. As if he had known me for years, although I was an entire stranger, he asked many questions, and showed himself deeply interested in the American branch of the Catholic Church, in the story of our prosperity and trial, our growth in numbers, our soundness in the faith, our practical exhibition of the Gospel in the Church to our countrymen. It was much to my gratification that I was able to give answer to his inquiries, and to assure him of the Church's progress in the United States. Ever and anon,

with that ease and delicacy which marks the Christian gentleman, he would ask me to note some point in the landscape, or some spot connected with England's eventful history. Truly, as I listened to him, I could not but think that such as he must have been the saintly George Herbert, and the not less saintly Jeremy Taylor, true types of the country parson, and the bishop over Christ's flocks.

After a walk of an hour or so, we reached the poet's house, a delightful and commodious residence. It was a neat, two-story cottage, situate as it were in the centre of a lovely garden and surrounded by shrubbery and trees, very near to the church, with its ancient Norman tower. Keble gave me a cordial, priestly salutation on entering, and soon after introduced me to his wife, a lady in delicate health, but extremely kind and courteous in receiving a stranger from America. There happened to be that day a children's party in progress, under Mrs. Keble's direction. It was delightful to see how readily the great scholar and student unbent on this occasion, and showed himself to be entirely at home, and on most intimate terms with the little folks. In the afternoon I took a look at the new church building just being finished. Evening prayer was said by the vicar in a temporary chapel, in use while the church was not yet in complete order. Keble's manner was very quiet and subdued, and for the most part was lacking in animation often seen in American church services. The attendance was good, especially of the work-

ing people, just from the field of labor. The rest of the day was spent in taking a stroll together, and enjoying the numerous fine points in the landscape. The evening was particularly enjoyable to me, spent as it was in the poet's study, and conversing on topics in which both had deep concern. He knew well and appreciated the conservative position held by Bishop Whittingham, one of our most learned scholars and divines, in regard to the Oxford Tracts and the controversy which ensued. Although not of any moment in itself, I deemed it right to express my own assent to that position. Keble spoke freely as to many matters in connection with the Church of England, and the progress of the "Anglo-Catholic Revival." With this latter he was of course in full sympathy; but he was in nowise harsh or uncharitable in expression or judgment towards opponents. While I could not quite agree to everything which he said on controverted topics, I nevertheless recognized the fact that words of wisdom and truth fell from his lips, and these left upon my mind a most pleasing impression in regard to sanctified scholarship and its uses.* I was sorry not to be able to spend the week with

* Some six or seven years before, Keble had completed and brought out his admirable edition of Richard Hooker's *Works* (3 vols.. 8vo) with an elaborate and learned Preface and other helps. A remark or two was made in regard to the well-known "judicious" champion of the Church of England, but I could see, or thought I could see, that Hooker was not altogether satisfactory to Keble, who had bestowed days and nights of toil on the "Ecclesiastical Polity."

him, so truly was he "given to hospitality," but duty called me away. Despite all differences on theological or ritualistic matters, I shall ever think of the good Vicar of Hursley lovingly, and with a heart full of hope and confidence; for, if it be true of any of God's servants here on earth, it is, I believe, true of him, in his own words, that

> —— "there are souls that seem to dwell
> Above this earth—so rich a spell
> Floats round their steps, where'er they move,
> From hopes fulfilled and mutual love."
> —*Wednesday before Easter*, 45–48.

Coming back again to every-day matters, I resume the narrative from a previous page (86). My young friend, George Pratt, not having got his affairs into a settled shape as yet, while in London, asked me to accompany him to Paris, and wait there for his father's decision. The Hon. Zadock Pratt was what is called a "self-made" man. Industrious, energetic, upright, he began life as a poor boy, but had now become very wealthy, by success in his chosen occupation, viz., that of a tanner. He was well known at this date among the solid men in the leather business, in what is called "the Swamp" in New York. He had served in the Legislature of the State, and hence was designated as "Honorable." I wrote to him plainly and candidly as to what his son had proposed to me, what he desired of me, and what I was willing to undertake to do. I stated, also, the only terms on which I could agree to be the companion and

friend, and also the guide, of his son—so far as George would let me be such.

The old gentleman hesitated for a considerable time, finding it difficult to arrive at a satisfactory decision. I supposed that he had concluded to decline the arrangement altogether, and therefore wrote to my wife that I should take my passage for home, probably in September. I was glad to think of being soon restored to my loved ones again; but, having received a letter from Dr. Bolton, advising me by all means, if possible, to stay in the south of Europe during the coming winter, as almost a necessity for the restoration of my health, I was rather sorry that I could see no way of accomplishing this, as things then stood. Colonel Pratt (he possessed this title, too), I was aware, would have been well pleased if he could have persuaded his son to abandon the whole scheme of further travel; but George was an only son, his father was proud of him, and the young man had a will of his own in most things. His arguments or remonstrances prevailed in this instance, and the result was that, at the last moment, just as I had given the matter up, and was preparing to return home by ship, October first, he sent a letter, giving *carte blanche* for travelling on the Continent, and thence through Egypt and Syria, with the understanding that his son was to return to America in the summer of 1849. He accepted in full the terms proposed by me, and in few but pathetic words begged me to watch over and care for his

son, to the extent of my ability. This I was ready and anxious to do, and I may here say that, God helping me, I believe I discharged my obligation thoroughly, and satisfactorily to all concerned.

With a thankful heart for the mercy and goodness of the Lord in opening the way towards what, humanly speaking, was absolutely necessary to my regaining health and strength, mingled with sorrowful feelings that I should not, for perhaps a year or more, be at hand to minister to my wife and children's comfort, I pledged myself to the proposed arrangement. My young friend and I consulted together as to places to be visited, routes to be adopted, and in general about matters to be attended to in view of a tour in Egypt and the Holy Land. The cholera was very threatening at this time, and was making its way rapidly westward from Asia. With the possibility of encountering this dreaded scourge, and in order to take all due precaution against illness of any kind, I consulted a medical friend, then in Paris, obtained clear, written directions, purchased a portable case of medicines, and took along a lancet for cases of emergency. I was voted the post of "great medicine man" to our expedition, which would, besides Mr. Pratt and myself, consist of several attendants, servants, etc. Very possibly too (and it did so happen) others of our countrymen might unite with us in the visit to Egypt, crossing the Desert, etc., and be glad of help on some occasion. It may be well to state here that we were mercifully pre-

served from any severe or dangerous attacks of sickness, and hence I had no opportunity to add to my other laurels those which belong to the guild of Æsculapius.

We left Paris on the twenty-sixth of October; made our way direct to Marseilles, and on the third of November embarked for Genoa. A violent storm arose, the steamer broke down, the captain "lost his head," and we drifted about utterly helpless for three days. I was very miserable, caught a severe cold, and had a bad sore throat, which troubled me much. On the ninth we left Genoa for Leghorn; thence to Pisa; and soon after came to Florence on the Arno. We spent several days in this very attractive city; saw the Duomo, or Cathedral Church of Santa Maria del Fiore, which has the largest dome in the world; saw also Santa Croce, and other grand structures; visited the Imperial Gallery and that in the Pitti Palace, with their magnificent collections of works of Raphael, Correggio, Murillo, Michael Angelo, Titian, etc.; and explored various museums, gardens, places of resort, and the like. We touched at Civita Vecchia, *en route* for Naples, where we arrived November sixteenth. Two days were spent in an expedition to Pompeii, Herculaneum and Mount Vesuvius. The last was a tremendous strain on me, in climbing up the steep side of the mountain, amidst most odious effluviæ and fiery ashes and lava lumps. But neither young Pratt nor I would give up. American pluck was on trial, and we succeeded

at last in reaching the top of the cone, and then actually went a short way down inside the crater. We were detained in Naples for two weeks, and had abundant opportunity for examining its beautiful bay and comparing it with that of New York. We took the overland steamer, and reached Valetta, in the Island of Malta, December third. We spent a week there, pleasantly enough; visited St. Paul's Bay, of course, which I have no doubt is the true place where the Apostle was shipwrecked; and made all needful preparations for Oriental travel, by procuring various articles requiring to be gotten before passing out of reach of European comforts and civilization. Mr. Pratt secured an active Maltese servant to accompany our party, and embarking in the "Ægyptus," a large and well-furnished steamer, we reached Alexandria on the evening of December thirteenth, 1848.

At this point I am in some perplexity, I confess, as to what I ought to do with these so-called *Memorabilia.* On the return of Mr. Pratt and our company from the East, I published a volume (8vo, over five hundred pages), containing a detailed narrative of our journeyings and experiences in Egypt and the Holy Land, with a dozen full-page illustrations, maps, plans, etc. Under ordinary circumstances it would be the most natural thing in the world for me to ask those who care to know anything on the subject to refer to my book; but that was published nearly forty years ago. Although it went through four editions, it has, of course,

passed out of print, and can be found only in libraries here and there, and in collections of some very old friends. It seems hardly fair to say nothing about this part of the story, yet it is quite inexpedient to go into particulars. Perhaps I may reach the end desired by presenting a sort of outline of the chief contents of what was (as above stated) published to the world. This I shall try now to do, and I hope that the reader will be satisfied with it, meagre and of little moment as it is likely to be.

We remained a week in Alexandria, once a great city, with its magnificent library, second only to imperial Rome; afterwards reduced to almost nothing; now risen again to considerable importance. A day was spent in examining the obelisks: "Pompey's Pillar" and "Cleopatra's Needles," so called. The former rises some seventy or more feet, and belongs to the Christian era. One of the Needles was standing at the time, being about the same height as the Pillar; the other, when we saw it, was lying prostrate in the sand; they date back some fifteen centuries B. C., and were cut out of the red granite of Syene. Little could any one of us then have imagined that, some thirty years later, this grand, towering specimen of a granite block, brought down the Nile nearly eight hundred miles, would be transported across the Atlantic in 1880, and find a resting-place (as it did in January, 1881,) in the Central Park, New York City.

Cairo was our next stopping-place, one hundred

and twelve miles southeast of Alexandria. We went by the Mahmudieh Canal (there was no railroad then) and the Nile. Chief point of interest, in the vicinity, was of course the Great Pyramid, and its companions. We climbed up the north side of this vast structure, each layer of granite being, on an average, four feet thick, and receding like a stairway, as one goes up. It was no easy thing to do, but with Bedawee help we succeeded in getting over the seven hundred and forty feet from the base, and took our stand on the top. As for centuries the Pyramid has served for a stone quarry, there is now, instead of the apex proper, a flat space, thirty to forty feet, on which to rest and look about. Being nearly five hundred feet above the plain, the view is striking, with Cairo in the distance, the range of Mokattam Hills, the plain, and the wonderful River Nile, not far off. We explored the interior of the Great Pyramid (probable date, B. C. 2100), and my young friend, Mr. Pratt, bestowed some time on the second and third Pyramids. We marvelled, as all must who see it, at the Great Sphinx, a hundred and fifty feet long, sixty-three feet to top of the head, cut out of the solid rock, very mysterious as well as grand and impressive.

Directly after Christmas, 1848, we began our voyage up the Nile. Our boat, suitably named "The Ibis," was a neat and commodious vessel, about thirty tons, a good sailer, lateen rigged, and having a suitable crew and attendants. We went

for some distance beyond the First Cataract, at Philæ and Aswan, and our journey southward occupied thirty-one days, *i. e.*, to the end of January, 1849. In coming north, or down the Nile, we gave full attention to ancient Thebes, renowned in story, and its marvellous necropolis, the ruins at Luxor, Karnak, Medinet Habu, etc. Through Rev. Mr. Lieder's courtesy, I had a pleasant interview with the Coptic Bishop of Es-Siout. Our party was in Cairo again about the middle of February, and pretty thoroughly explored that Oriental city and its objects of interest. I visited the Patriarch of the Coptic Church, and attended services, which were instructive, as compared and contrasted with our Church arrangements. It was a special favor to make the acquaintance of Mr. E. W. Lane, a very distinguished Orientalist, author of "Modern Egyptians," an Arabic-English Lexicon, etc., then in the prime of life, and of his worthy nephews, R. Stuart and E. Stanley Poole, both of whom have since taken rank as scholars and writers. The Rev. J. R. Lieder, of the Church of England, was also very attentive and kind to me and our company.

Having made due preparations for going to Palestine, we left Cairo March twentieth, 1849. It was an agreeable and profitable addition to our party to have as fellow-voyagers to the Holy Land the Rev. Dr. Wainwright and Mr. Robert B. Minturn, one of New York's merchant-princes. We had nine camels and our friends eight, with dragomans,

cooks, Arabic servants, etc., seventeen human beings in all, quite a formidable party, and able, if need be, to protect itself against attack. We meant at first to go by way of the Red Sea and Mount Sinai, but failed in carrying out that design. So we decided upon the route across the desert by way of El-Arish. It took eleven days to reach Gaza, where we had a full and bitter taste of quarantine for seven days. After this we got under way again, so as to reach Jerusalem as soon as possible, it being now Passion Week. Our party arrived in the City of the Great King on Thursday afternoon, April fifth. All the others were in good condition; but I was quite exhausted by travelling over the rough roads in going up to the Holy City. Hence I was compelled to keep my room on Good Friday and also on joyous Easter Day. It seemed very hard to have it so, seeing that I had counted much upon being able to join in the inspiriting services in church at this holy season.

During the two weeks we were privileged to be in Jerusalem, we not only examined and studied the many objects of profound interest to the Christian there and in the environs, such as Gethsemane, Calvary, the Holy Sepulchre, the valleys and hillsides, the Mount of Olives, and the like, but we also made excursions to other points. Among these were Bethlehem, the Dead Sea, the River Jordan, and Jericho. When the time came for our departure, we gave one last, longing look at the city from the hillside, and reluctantly turned our faces

towards the north. We visited numerous Scripture localities; were at Samaria; saw Jacob's Well, Nablus, Sebaste, and the great plain of Esdraelon. We ascended Mount Tabor, which is held by many good authorities to be the place of our Lord's Transfiguration, and had an excellent view of that beautiful sheet of water, the Lake of Tiberias. Thence our party passed on to Nazareth, where we spent two days with the hospitable monks; and thence to Mount Carmel, with its famous hospice, St. Jean d'Acre, Tyre, with its cathedral, Sidon, Beirut, and its vicinity. Owing to circumstances beyond our control, we were compelled to forego visiting Damascus, Lebanon, Baalbeck, and other places in Syria. Taking the French steamer from Beirut, we returned to Alexandria; thence, with our friends, Dr. W.* and Mr. M., we reached Malta May sixteenth, and were quarantined for five days. Suffice it to say, that Mr. Pratt and I visited Rome, which of course could not be omitted. We happened upon an unlucky time, however, for enjoying a visit. The Roman Republic of 1849 had been declared early in the year, and the pope and cardinals had run away. A French expedition, under General Oudinot, was sent to restore Pius IX. April twenty-fifth; consequently Rome was invested and in a state of siege, while we

* Dr. Wainwright, on returning home, published two interesting volumes, entitled "Pathways and Abiding Places of our Lord" (1851), and "The Land of Bondage" (1852), both illustrated.

were there, early in June. War and pestilence in every direction. Rome fell, July second, and the pope's temporal power was restored. Having done the best we could, in a week or ten days, under the circumstances, in seeing St. Peter's, the Coliseum, etc., we crossed the Alps by way of Mont Blanc (no tunnels in those days), went through Switzerland, down the Rhine, stopping long enough at Cologne to see the wondrous cathedral (not then finished), and so at last came to England.* Mr. Pratt took the steamer, and reached home speedily; but I, for economy's sake, embarked in the packet ship Westminster, Capt. Doane, and arrived in New York August tenth. The result in substance was (blessed be God), that I was brought home again to my family and friends in comparatively good health and vigor, and was able to enter on work as a tolerably well man. Certainly, my lungs were not impaired, and they have never given me any trouble or concern since. (See p. 79, note.)

* Mr. Pratt's subsequent career was brief. but honorable and praiseworthy. He entered into political life and served as Senator in his native State. When the Rebellion broke out, in 1861, he felt it to be a duty to aid in putting it down. He raised a regiment, became its colonel, and was acting brigadier-general at second battle of Bull Run, Virginia, August 29, 1862. He was paralyzed by concussion of a cannon ball, while at the head of his regiment; was carried home, and died in Albany, N. Y., September 11, 1862.

VII.

Church Work, in College, Sunday-school Union, etc: Other Work.

1850–1862.

My friend, Dr. Bolton, congratulated me on having returned in so good condition, and encouraged me to hope that, by care and prudence, I might reasonably expect to be able to work for many years in the service to which my life was pledged. Other friends, among both clergy and laity, were kind enough to express themselves warmly, and to wish me every success in whatever I might undertake. Dr. Wainwright and Mr. Minturn were already at home, and on various occasions spoke of pleasant reminiscences which they had of our time of journeying together in the old world. No parochial position came within my reach at this juncture, and probably it was hardly safe for me to venture as yet to do full duty in a parish. Educational work, which is held to be in the line of duty for a clergyman, was naturally thought of; and, as I could not be idle, I had to give heed to any legitimate occupation which came in my way.

Early in January, 1850, by request of Bishop G. W. Doane, I went to Burlington, New Jersey, and had an interview with him in regard to the

Church College, established by him in 1846, in that thriving city. It had made fair progress thus far, and Bishop Doane wished very much to secure some additional efficient help, both in collegiate and theological instruction of students. He proposed to me to take a chair in the institution, the title to be "Professor of Latin and Oriental Languages," salary, $1,000 per annum. After looking carefully at the matter, and by advice of those whose opinion was entitled to confidence, I concluded to accept the position. My good wife went with me to Burlington; we found a tolerably cheap place in which to house our little family; and I began actual work in the class-room on the third of May. The Rev. M. F. Hyde took the Greek department and some other portions of the collegiate curriculum. In various respects the duty required was not only congenial, but as the classes were very small, I was able to give proper attention to each member of a class at every recitation. The Bishop's two sons, George and William, were among my pupils, as was also my excellent lay friend, George Macculloch Miller. Everything went on well through the year ending in September, 1850. At this, which was the first annual commencement of the institution (founded in 1846), and held on the Feast of St. Michael and All Angels, 1850, the Bishop delivered the First Baccalaureate Address.*

* For this, and the Addresses for eight years following, see *Life and Writings of Bishop G. W. Doane*, with a Memoir by his Son, W. C. Doane (now Bishop of Albany); 4 vols. 8vo. 1861.

The college was lacking in endowments, and had to struggle with serious difficulties in consequence. The Bishop, finding the financial condition of the institution to be getting worse, instead of better, suggested to me (early in 1851) the unpleasant expedient of lowering my salary. To this I was unwilling to consent; it was low enough already. I replied that, if economy was necessary, and he could not afford to pay the present salary, I would resign at once, and open the way to the getting some one in my place who would work for a less sum. The last interview I had with Bishop Doane on the subject was in March, 1851, and as there appeared to be no way out of the difficulty but this, I resigned my post not long after. He was evidently vexed about the matter, and seemed to think—as far as I could understand him—that I ought to stay at any sacrifice. This plainly was what I could not properly do, and accordingly I removed my family to New York, early in the autumn of 1851. In this connection it may here be stated that Burlington College continued to struggle on, rather feebly, after Bishop Doane's death (1859). A vigorous effort was made in 1872, by Bishop Odenheimer, as President and Visitor, in appointing Rev. F. J. Clerc, D.D., as Rector, to see if it were possible to lift up the institution; but, after four or five years' trial Dr. C. retired. Without means and without patronage, the college was unable to carry out any curriculum, though holding on to the name. Since 1884, the title has been "Burlington Military Col-

lege," *Visitor*, the Bishop, with a Head Master and corps of teachers.

Failures are ofttimes quite as instructive as successes. It is not of course so agreeable to one's feelings to meet with failure where, in the best judgment we have, success ought to be attained; yet failure, rightly viewed, may well help to give every thoughtful Christian a deeper and truer understanding of how it pleases God, in His providence, markedly at times, to order our lives for His service. Especially is this the case when the failure is due to causes in no way resulting from one's own fault or unworthiness. I think it right to say this as a proper preliminary to giving publicity to the following facts: On Dr. Ogilby's death in 1851, the chair of Ecclesiastical History in the General Theological Seminary became vacant. My name was put in nomination by Dr. M. H. Henderson, of Newark, N. J. The Rev. Milo Mahan, and more than a dozen other good men, such as Dr. T. W. Coit, Dr. W. D. Wilson, Dr. H. M. Mason, Dr. K. Metcalf, etc., were also nominated. At the election, in September, I received the highest number of votes cast at any time, but lacked one of a majority, and according to the statement made to me afterwards, by Dr. Berrian and other members of the Board, I would unquestionably have been elected on the next ballot, had not just here a certain kind of procedure, well known among politicians (viz., the *suggestio falsi*, for instantaneous effect), been put in use to defeat this result.

Mr. Mahan was elected by one vote, and I was not elected. Henceforth my work was plainly to be of another kind, in some other department of Church service, instead of that in which I greatly desired to labor, and for filling which so large a portion of the trustees gave me their vote. In this state of affairs I lost no time in useless regrets, or vain murmurings, but held myself in readiness to enter upon a field of labor just then opening, and quite as important to be well cared for as the instructing candidates for orders in Church History.

Through the activity and good-will of numerous friends, both clerical and lay, an opening was presented to me for work, wherein I might be enabled, by God's blessing, to accomplish good results for Church literature and training of the young in the faith of Christ, as set forth in Holy Scripture and the Book of Common Prayer. "The General Protestant Episcopal Sunday School Union" had been founded some twenty-five years before, and had done invaluable service to the Church, in providing suitable reading books for Sunday-school libraries, as well as a full series of instruction books. It took its beginning at the General Convention, in 1826, held in Philadelphia. Bishop White became President, and all the Bishops were in accord with the object and design of the society. Bishop Hobart, of New York, entered zealously into the work, and had William R. Whittingham appointed Secretary and Agent. He was then a young man, already noted for zeal and energy, and it was to his

untiring devotion that the Sunday School Union was largely indebted for its success in past years. His health broke down, through over-work, and he resigned his position in May, 1829. More than twenty years afterwards, when Bishop of Maryland, he preached the Quarter Centennial Sermon for the Union (1851), and touchingly advocated its cause.*

The special work of the Society had been going on for a number of years as well as could be expected under the circumstances; but it was necessarily somewhat tardily and imperfectly carried forward, from being placed in the hands of those who were occupied chiefly with parish duties, or business responsibilities. The time had come apparently when the usefulness of the Sunday School Union might properly be increased, and its influence for good in the Church greatly enlarged.

---

* It is rather painful, but, as I think, it is proper to state what occurred a few years later. Mr. Sadler's tract *The Sacrament of Responsibility*, Bishop Whittingham had caused to be placed on sale (1853) among the Union's approved books. Much opposition to this tract was aroused, and there was an earnest contest over it. A copy was sent (at the close of 1854), by order of the Executive Committee, to every Bishop, asking for opinion concerning its being kept on the list. At last, in 1855, it was erased from the catalogue. Bishop Whittingham was indignant at this result, and refused henceforth to take any active part in the work of the Union. In a letter, written in 1871, to the Secretary, he denounced the Society as having, in this instance at least, "cowardly, meanly, and dishonestly truckled to a partisan clamor for the sake of popularity."—See Dr. Brand's *Life of Bishop Whittingham*, vol. i., pp. 57–75.

It was resolved, therefore, by the Board of Managers, with the approval of its best friends, to employ a competent editor and overseer of the work as a whole, who should be charged with the duty of securing good, sound, and acceptable books of all kinds, and who should also advocate, publicly and with his pen, the claims of this institution upon the whole Church. In the judgment of those who desired success for this advance movement, I was thought to be the proper person to undertake this rather difficult but much needed work.

The Executive Committee of the Board of Managers accordingly, in October, 1851, appointed me to be Editor of the Sunday School Union, at a salary of $1,200, with the understanding that I was to give my whole time to its affairs, in order to attain the end had in view, if it pleased God to bestow His blessing upon the effort. I accepted the appointment under a not unreasonable conviction, that here was a post of duty wherein I might be enabled to do good service to the common cause, and conscientiously feel assured that I was not acting in disobedience to my ordination vows. At the annual meeting of the Board of Managers in June, 1852, I was appointed Secretary of the Union, in conjunction with my duties as Editor. As no history of this Church institution has ever been written, it will not, I think, be unacceptable if I give some notice of what was undertaken and performed by those in charge during the busy period of my connection with it. And this all the more

because, for reasons not easy to be stated, the Sunday School Union has in later years fallen into almost entire obscurity.

In 1851 the Depository of the Sunday School Union was at 20 John Street, near Broadway, New York City. Mr. Daniel Dana, well acquainted with the book bnsiness, was its agent. A small room on the third floor was assigned to the Editor, and I entered on my work on the first of November. Five to six hours a day were spent in the office, writing letters on editorial business, reading MSS., attending to visitors, serving on committees, examining books, preparing reports, etc. Besides all this, I had a large amount of out-door duty, in calling on the clergy and others, so as to rouse up, if possible, fresh interest in the Sunday School Union, and in providing for occasional public meetings in its behalf. I prepared and dispatched five hundred circular letters, addressed to the Bishops and Clergy, asking for confidence and support, and avowing the Union's purpose to furnish books of every kind, for use in Sunday-schools, libraries, etc. I may state here, as showing earnestness and diligence, that I wrote as Editor, on an average, three hundred and fifty letters per annum during my time of office.

It was to my advantage to have as co-workers, on the Executive Committee, such men as Drs. Higbee, Haight, W. H. Lewis, F. Vinton, J. H. Price, M. H. Henderson, J. L. Clark, I. H. Tuttle, etc., of the clergy; and A. T. Anderson, G. C.

Morgan, H. E. Pierrepont, W. B. Douglas, T. P. Cummings, J. H. Swift, J. W. Mitchell, etc., of the laity. Also, I had as visitors, on various occasions, Bishops Kemper, De Lancey, Whittingham, C. Chase, A. Potter, Burgess, Upfold, Green, Wainwright, H. Potter, etc.; of the clergy, Drs. Hawks, Wyatt, Muhlenberg, Claxton, T. W. Coit, Kerfoot, Beavan, Morton, Hallam, and many others; of the laity, Judge Redfield, H. D. Evans, G. M'C. Miller, W. H. Harison, Dan Marvin, J. F. Depeyster, G. L. Duyckinck, etc.; and of ladies, Mrs. Havens, Mrs. Parker, Mrs. Remsen, Miss Roberts, Miss Guernsey, Miss Hoffman, etc. The reader will, I trust, pardon the giving this partial list of names, inasmuch as in no other way so well as this could the work in my hands for several years be fairly understood and appreciated in its variety and extent.

There was of course a portion of the Bishops and clergy who did not favor the object had in view by the Sunday School Union, and its practical working, especially when it became evident that the standard of doctrine and teaching, in regard to the Bible and the Church, was that for which Bishop Hobart of New York was distinguished as the advocate and exponent, viz., that commonly called the "High-Church" system of interpretation and corresponding practice. Bishop Meade, of Virginia, gave public expression to existing dissatisfaction. In January, 1846, he wrote a letter, and again in January, 1847, another letter, addressed to the

"Board of Managers and Executive Committee of the Episcopal Sunday School Union" (8vo, 62 pages), which were printed and widely circulated. In these he criticised the publications of the Society in general, and faulted the teaching of a large number. In March, 1847, the Rev. A. Ten Broeck, a member of the Executive Committee, addressed a letter to the Board of Managers, "occasioned by the Second Letter of Bishop Meade" (8vo, 30 pages). In this he pointed out with much force what he held to be the unfairness of the letter, and the futility of most of its criticism and censure.

Bishop P. Chase, of Illinois, *ex officio* President, wrote a brief letter to Rev. A. Ten Broeck, Secretary of the General Sunday School Union, under date November twenty-eighth, 1851 (the year before his death). In this he declared that he could not give countenance to the Society, because, as he said, "I thought I saw in its publications a tendency to the false principles of the Roman Church." He further proposed "a revision of all its publications by an impartial committee, able to judge in so important a matter." The Executive Committee referred the letter to me, as Editor, with direction to prepare a suitable answer. This I did, December tenth, 1851, somewhat at large, and asserted the true position of the Union, as was claimed for it by its friends and supporters; that it had honestly fulfilled the trust placed in its hands; and that the charge of Romish tendency was untrue and unjust. Also, I averred that, if such tendency

really existed, it should immediately be corrected, on being clearly pointed out.* On reading over the aged Bishop's letter, and my answer to it, now nearly forty years ago, I do not see that I could have answered rightly in any other way than I did at the time.†

In explanation of Bishop Chase's signing himself "President" of the Sunday School Union, it is proper to state that, according to the Constitution, the Presiding Bishop was *ex officio* President, and all the Bishops were likewise *ex officio* Vice-Presidents; consequently, the names of the Rt. Rev. Fathers were so printed in the Annual Reports of the Society. As was natural, a number of the Bishops dissented; others paid no attention to the matter. The supporters and firm friends of the Union were: Bishops Brownell, Doane, Otey, Kemper, McCoskry, De Lancey, Whittingham, Elliott, Eastburn, C. Chase, C. S. Hawks, Cobbs, A. Potter, G. Burgess, Upfold, Green, Williams, Whitehouse, Wainwright, Davis, Atkinson, Kip,

---

* *The Protestant Churchman*, early in 1852, inserted Bp. Chase's letter and my reply in its columns, and favored me with some sarcastic remarks as to assurance, forwardness, etc. The letter and reply were soon after copied and printed in *The Churchman*.

† About the same date, *The Episcopal Recorder* (Philadelphia) expressed its dislike to the Union, and cast various reproaches upon those who were upholding it. These I answered as well as I was able, and with fair success. The Church press in general was cordial and outspoken in regard to the Union, and its work as then in progress.

Scott, H. W. Lee, H. Potter, Clark—fully two-thirds at the least.

As stated above, I had my hands full of work from the beginning. During the first year I examined and disposed of some forty MSS. and about fifty printed volumes, waiting for republication, if approved. Half of the MSS. were found to be unsuited to the purpose of the Union, and twenty out of fifty books were rejected on similar grounds. I began also the tedious task of revising the books published and in our catalogue, and marking such things as were objectionable. A Committee on Revision was appointed, in 1853 (six in number, with the Editor added), to confer with and aid the Editor in this work. Dr. W. H. Lewis was the most active and efficient member of this Committee. More than two years were given to this troublesome work, which yielded only partial satisfaction when completed. In addition, I undertook to do what was much needed, viz., the getting ready a list of "Approved Books," *i. e.*, books published in the general way by various houses, and by societies of different denominations, which might, on examination, be found unobjectionable for the most part for additions to reading books in Sunday-school libraries, etc. On an average I read, during four years, some three hundred volumes a year, with very scant returns for our list. Proofs of all books and of everything printed passed through my hands.

In regard to manuscripts offered to the Union,

I soon found that justice to the cause I was serving demanded that I should be resolute in refusing to accept such as did not come up to the standard required, both as to literary finish and soundness of teaching. The number offered was large, showing excellent spirit; but I was unable to approve more than one-half. I do not certainly claim any infallibility as to this point; yet I believe that, while I secured a goodly collection of really first-class books, I saved the Society from being saddled with many inferior, unsatisfactory books for the young folks of the Church.

The Circular Letter received much attention, and brought back encouraging replies and various valuable hints and suggestions. A considerable number of the clergy and parishes were roused to more active interest in the Union, and to the giving it cordial support. Sales of books slowly but steadily increased in 1852 and 1853.* In 1852 I prepared a "Churchman's Diary," which was published by the Union, and met with favor, and continued the work, with necessary changes, from year to year. Beginning with January, 1854, I assumed editorship of "The Children's Magazine," enlarged and improved, with illustrations, etc., and continued it while I was connected with the institution. As a further means of reaching the friends of the good

* In 1852 the Trustees of Columbia College saw fit to confer upon me the honorable degree of S. T. D. Twenty years later, the same honor was bestowed by Trinity College, Hartford, Connecticut.

cause, the Executive Committee determined to publish a "Quarterly Paper" (8 pp., 4to), giving necessary information, and setting forth the position and claims of the Society. The first number was issued in October, 1854, and was followed by other issues every three months in 1855 and 1856. These papers proved to be useful for the end had in view. Permission was asked of rectors of large and influential parishes for opportunity to present the claims of the Sunday School Union, and make collections in its behalf. In most cases cordial responses were given, and I was invited to preach and make addresses. It being a part of the purpose of the Society to make donations of books to poor churches and congregations, and missionary stations at home and abroad, I based my appeals mostly on the need of pecuniary help in order to enable the Union to do this. Without going into any details, I may here state that I officiated and made collections in churches in New York City, Brooklyn, Hudson, Albany, Troy, Lansingburg, Utica, etc.; in Hartford, New Haven, Norwich, Waterbury, Bridgeport, Ct.; in Providence, R. I.; in Orange and Newark, N. J.; and in two or three of the churches in Philadelphia—some twenty-five to thirty in all. Collections for the most part were not large; the topic was not one to stir up enthusiasm; but such as they were they helped, in a good degree, towards meeting the cost of appropriations for donations of books.

The summer of 1854 witnessed several important

steps in advance. It was resolved to enlarge the scope of the Union's work, so as to enable it to perform greater service to the Church and religious literature. An addition to its name was accordingly made. The Legislature of New York granted a charter in April, 1854, to "The General Protestant Episcopal Sunday School Union and Church Book Society," which was full and comprehensive. A special meeting was held June twenty-eighth, in the Sunday School Room of St. John's Chapel, New York, and the Society organized under the charter. Five of the Bishops, more than forty of the clergy, and about twenty of the laity were present. Proper officers were elected, by-laws adopted, etc. As the location in John Street was not generally satisfactory new and pleasant rooms were taken in 637 Broadway (near Bleecker Street), which were opened to the public early in June. Considerable expense was incurred by this change (some $3,000, in fact), but it was held that the occasion and the prospects before the Society justified the step. Under the Executive Committee's direction, I prepared a "Statement and Appeal," addressed to the clergy and laity, putting the case as strongly and urgently as possible. It was well received and did good.

It is not possible for me to give the exact reason for what occurred, but the sanguine hopes of the managers of affairs were doomed to disappointment. Business did not increase in proportion to the expectations of the Executive Committee and the

friends of the Society. In 1855 things began to look dark and discouraging. Expenses, for one thing, were found to be too heavy. The Editor spent much of his time in efforts to secure financial assistance, visiting in various quarters, writing (by direction) a special letter to the Bishops, and begging letters to numerous clergymen and laymen, with subscription papers enclosed. Trouble arose between the Business Committee and the agent. The Committee were not satisfied with Mr. Dana's management and mode of keeping accounts, and complaints accordingly were freely made. The agent took offence at the course pursued towards him, and after various unpleasant disputes, sent a letter of resignation to the Executive Committee, in September, 1855. Mr. Dana printed a pamphlet (46 pages), which gives his side of the story, with severe censure of those opposed to him. The controversy was long and tedious, lasting till March, 1856. Mr. Dana's imputations in print were quietly ignored, and a new agent, Mr. H. Colburn, was appointed, in November, 1855. He entered at once upon his duties with zeal and intelligence. A general reduction in expenses was made, the Editor's salary being placed at $1,000, with less stringent demand upon his time and attention; and as the Society had no endowment funds to fall back upon in dull times, the strictest economy was necessary and was enforced.

Little more need be said in regard to my connection with the Union and Church Book Society's

affairs. It was customary to have a triennial sermon at the meetings of the Society held at the same time and place as the General Convention. Bishop Green preached the sermon in New York in 1853; Bishop McCoskry preached the sermon in Philadelphia in 1856; Bishop Atkinson made a fervent appeal at the Annual Meeting of the Board of Managers in New York, in 1855; and Bishop Clark favored the Union and its friends with an eloquent discourse in New York, in June, 1856. I was present and very busy at all the meetings and gatherings, in discharge of the duty incumbent on the Secretary and Editor. A public meeting in behalf of the Society was held in St. Luke's Church, Philadelphia, through the courtesy of the Rev. Dr. M. A. DeW. Howe, in October, 1856, and another in New York, October twenty-fourth, and subsequently other meetings were held in Brooklyn and in New York. There was large attendance of Bishops and other Clergy; various plans were proposed; and a special agent was sent out to solicit donations, subscriptions, etc.; but his efforts met with only slight encouragement, due, in part at least, to severe stringency in the money market. My official relation to the Society ended properly at the close of 1856, although I did considerable work for it during the following year.

A great financial crisis occurred in 1857, which fell heavily upon the Union. A "general editor" was appointed (a parish minister, who could give only a small portion of his time), and a "book

committee" to help him. Mr. Colburn served as agent for four years; he was succeeded by Rev. F. D. Harriman, in 1859, who did the best he could in the struggle against increasing debt. A loan was obtained from Trinity Church for $5,000 for five years, with interest; a similar loan, also, from the Society for Promoting Religion and Learning, on same terms. Not long after, being near bankruptcy, and requiring at least $5,000 per year to keep it going, a plan suggested by Bp. Whittingham was followed. The Society sold out to Messrs. E. P. Dutton & Co., publishers, New York, all stock, plates, etc., retaining copyrights. This house, since 1869, has published books for the Union, and supplied it with income, so as to keep it from getting deeper into debt.

In the existing posture of affairs, I was necessarily compelled to turn my attention to other spheres of labor.* Part of the time, at the request of brethren, I took the services in church, on Sundays

---

* In addition to other literary occupation, I began, in 1854–5, the preparation of a large and laborious work viz. 'History of the United States, from the Earliest Period to the Present Time," to be published in numbers, with fine steel engravings; 3 vols., averaging 550 pp.. large 8vo, A. D. 1492–1861. A fourth volume was written in 1866, under great disadvantages, of course with incomplete material, etc., giving a History of the War for the Union during Pres. Lincoln's administration, March 4, 1861–April 14, 1865 when Mr. L. was murdered. The work was sold by subscription, and had very extensive circulation. In spirit and tone it was, I believe, considered to be fair and candid in regard to both sides.

and week-days, mostly in New York, but to some extent out of the city. The chief engagement I formed was at the kindly urgency of members of the Vestry of St. Thomas's Church, New York. This was in November, 1856, and extended into March, 1857. The Church was without a rector, Dr. E. Neville having resigned in the summer of 1856, and I was placed in full charge of all services on Sundays, and occasional services on other days. Various clergymen at intervals preached, when requested by the Vestry. Suffice it to say, that the work done by me in St. Thomas's was entirely acceptable up to the close of my engagement. I was also given to understand that, if I were willing and ready to take the position, the Vestry would call me to the rectorship. I thought over the matter long and anxiously, and prayed to God to direct me to a right decision. The church edifice at this date was on the northwest corner of Broadway and Houston Street, and there was even then talk of selling the property, and removing to an eligible site up-town on the Fifth Avenue. To every such movement I was opposed on principle, and had it become my duty to act in the matter, I should certainly have disagreed to the proposition whenever brought forward. Finally, after looking at the subject from every point of view, and not being quite so confident as to my health as was my physician and friend, I concluded not to run the risk of breaking down again through venturing upon so weighty an undertaking as this would have

proved. Soon after, the Vestry called my old classmate, W. F. Morgan, who remained there until his death in 1888.

During this year, 1857, from July fifth to the end of September, I was in charge at College Point, L. I., for Sunday services. During the summer and autumn of 1858, I took part in saying daily morning and evening prayer in Trinity Chapel, New York. Also, I had private pupils in hand, as many as I desired; I gave instruction in literature mostly to classes of young ladies in schools; and in general my time was pretty fully taken up with work in doors as well as out. At this date, too, I had a somewhat curious experience, which turned out to be more curious than agreeable. Let me briefly state the facts.

For some time past the Methodists had been cogitating over the founding a new institution in Troy, New York, to be called the "Troy University." Dr. J. McClintock, who held high rank among Methodist divines, and with whom I was personally acquainted, was to be the Chancellor, but the Vice-Chancellor was to be the real working head and in full charge. Being desirous of securing some Church clergyman of character and influence, the Board of Trustees was led to turn its attention towards me. My friend, Mr. F. A. Stow of Troy, took the matter in hand for the Church's interest, and invited me to make him and the incipient university a visit. This I did in the summer of 1858, and liked the general appearance of things

and the prospect. The position of Vice-Chancellor, with the professorship of philosophy, was formally offered to me, and I gave to the subject careful consideration. My good wife accompanied me to Troy, to see after household prospects, etc. As it has always been my habit, in entering into engagements of any kind, to obtain, if possible, a clear and definite understanding on all points of duty and responsibility, including what is rightfully my due in minor matters, I had a good deal of correspondence with members of the Board and a number of interviews. I am sorry to say that, whether it were (as some averred) my fault or not, the disposition to agree to my wishes in several matters which I deemed of consequence was anything but cordial, and there appeared to be after a while a change of mind on the part of certain gentlemen of the trustees. The result was that I presented a few points in the nature of an ultimatum. My wishes were not agreed to, without any reasons assigned; I considered myself unhandsomely used, and I thereupon declined the position tendered to me of entering upon the work in Troy. It did not, however, make much difference to me in the end; for, as a matter of fact, the "Troy University" existed only in name. A fine site had been chosen; some buildings were well under way; liberal subscriptions were on the books; the prospect for a time seemed to be good; and some few exercises were held in the chief building in September, 1858; but that was all. Of the reasons for this failure I am not at all

sure, and have never heard them stated. The whole thing was a sort of "muddle," and there we must perforce leave it.

Perhaps it is hardly worth while to say anything about what follows; yet, as evidencing the estimate of competent witnesses in regard to my fitness for doing good service in a well-established institution of learning, a few words may be allowed. Dr. Henry Vethake, Provost of the University of Pennsylvania, having concluded to resign his position and desiring rest, sent me a letter, early in March, 1859, stating the fact. He also expressed in the strongest terms his desire that I should be his successor in the provostship, and asked me to become a candidate. To this I replied, with thanks for his courteous consideration, that I apprehended he thought more highly of me than the Board of Trustees of the University would be likely to do. Nevertheless, if he wished it, I would get together suitable documentary evidences of my position, character, capabilities, etc., and forward them to Philadelphia. Accordingly, as both Bishop Alonzo Potter and Bishop Bowman were warm friends of mine, and would favor my entering the diocese of Pennsylvania, I obtained proper testimonials from President King of Columbia College, the Hon. Gulian C. Verplanck, Dr. N. F. Moore, Bishop Williams, Dr. F. L. Hawks, Dr. E. Robinson, Hon. Luther Bradish, Stephen Cambreling, Esq., and others. These were sent to George M. Wharton, Esq., a member of the Board of Trustees, who

undertook, at Dr. Hawks's request, to make the nomination. The matter rested for some months. The names of several gentlemen of distinction were brought before the Board, and the result in the autumn was the election of one of the professors to fill the vacancy. I was but slightly disappointed, since I had little or no expectation of being elected to fill so important a position.

For two or three years following, I was chiefly occupied on week-days in giving lessons in schools, instructing private pupils, arranging literary classes, etc., besides freely using my pen in work upon Appleton's "American Cyclopædia," of which George Ripley and Charles A. Dana were editors. The "History of the United States" also made steady progress from month to month. On nearly every Lord's Day I took part in public service. In my report to the Bishop, in October, 1859, I stated that, during the year just elapsed, I had officiated nearly two hundred times in church, including Sundays and week-days, in addition to various other duties, baptizing infants, visiting the sick and those in affliction, burying the dead, etc.

The same general statement is true of my clerical work, properly speaking, in 1860 and the two years following, save that in 1861 I had continuous duty a large part of the year. St. George's Church, I may here state, under the rectorship of Dr. S. H. Tyng, had moved up-town, and erected an imposing edifice on Stuyvesant Square, in 1847–8. The old St. George's Chapel, however, was still in

Beekman Street, and in use for divine service. I was asked to take it in charge, both for Sundays and week-days, and be ready for any parochial work necessary to be done. I accepted the invitation, and from the first Sunday in April to November twentieth, nearly eight months, discharged all the duty incumbent on me. In this connection it is worth noting that Dr. Milnor, twenty-nine years Rector of St. George's, had advocated retention of the church where it was, in Beekman Street, and not abandoning the field to irreligion and ungodliness; at the same time, he urged the duty of the parish to build a large free chapel in the upper part of the city. Those having the property in hand, however, soon after sold it for business purposes.

VIII.

FURTHER WORK: SECOND PARISH: COLLEGE LABORS IN NEW YORK (DOZEN YEARS): CLOSING YEARS OF MEMORIES: A SEPTUAGENARIAN'S POSITION, FAMILY TRIALS, ETC.

1863-1887.

These years, from 1861 to 1865, were years of great and sore trial, when the nation was involved in a deadly struggle to maintain its life and save the Republic from disruption and virtual ruin. Every one who can remember the dark days of 1860–65 knows how hard it was then to hold fast to one's loyalty, and earn an honest living for one's family. Especially will old New Yorkers retain in vivid memory the frightful draft riot in July, 1863, when for three or four days the city seemed to be, and was almost, given over to anarchy and bloodshed, and when brave and true men trembled at the prospect. The income tax, levied in 1861 (five per cent. on all incomes above $600), for adding to revenue in war times, and continued for eight or nine years, bore hardly upon those who could with difficulty get any income worth naming on which to support wife and children. And when the President of the United States was assassinated on Good Friday evening, April fourteenth, 1865, the horror

and gloom that ensued were indescribable. Thank God! His people did not lose heart, nor give up to despair, in all these years; but, continuing in supplication and prayer, waited in hope and trust that He would not suffer the nation to be utterly ruined by the madness, and folly, and wickedness of those who had brought this terrible chastisement upon our country. I at least am a living witness of God's marvellous goodness to my native land, in contrasting only a quarter of a century past with the present years of gladness and peace.*

In my place and vocation I earnestly endeavored to do my duty in the work allotted to me. In addition to school and class engagements, and officiating in Church services when called upon, I was, for the first two months of 1863 (January eleventh to March eighth), in charge of St. John's Church, Clifton, S. I., and while there was hospitably entertained by my good friends Mr. and Mrs. John A. Appleton. Later in the year, overtures were made to me to go to Flatbush, L. I., and to become Rector of the Church in that village.

*There was one evil which grew out of the war to a large extent, and which has been much deplored by Christian people. Everybody at that time was so eager and anxious to get the news at the earliest moment from the seat of war, that all the journals in New York took to publishing papers on Sunday as well as week-days. By degrees the habit became settled, and when the war was over, the issuing of papers for Sunday reading was kept up, thus depriving many hundreds of people of the day of rest, and tempting others to neglect religious reading, and going to God's house for prayer and praise on the Lord's Day.

After some hesitation as to this step, I accepted the call and entered upon duty, August first. There being no parsonage, I removed my family from New York to Brooklyn, and went back and forth to my parochial work. The church accommodation was in an old wooden building, and the congregation was not large, nor in a flourishing condition. The parish, however, contained a few staunch Church families, and on these fell the main burden of upholding the minister in his work. The Vestry promised me to get a parsonage at an early day; but the promise failed to be carried into effect. Although hindered by this state of things, I gave myself to the work before me, according to my ability. Full services were held on the morning and evening of the Lord's Day, and I endeavored — as God gave me grace — to preach plainly and clearly the doctrines of the Gospel, as the Church has set them forth in her standards, and to enforce godly living as the necessary fruit of real, true faith in Christ. I was mindful also of the important duty of visiting my parishioners regularly and as often as practicable, and found here, too, as noted on a previous page (p. 47), the good results of such work.

In order to increase the interest of the congregation, and further a better understanding of the Church's mission in Flatbush, I arranged for a course of sermons on Sunday evenings, to be preached by brother clergymen from New York and Brooklyn. The first was delivered by Dr. J.

H. Price, of St. Stephen's, New York, October twenty-fifth, 1863; and he was followed by others of the brethren, until the end of the year. Among those who kindly consented to aid me in this matter, and preached sermons, were Rev. Drs. J. W. Diller, A. Cleveland Coxe, J. A. Paddock, T. S. Drowne, S. M. Haskins, etc. The congregation were well pleased and were edified, and we had more or less of visitors from people of different denominations in the place.* Satisfied with good result, I tried to have a similar course during November and December, 1864, Dr. W. F. Morgan of St. Thomas's, New York, with others, consenting to preach for me; but there were so many stormy Sunday evenings this year, that it was impossible for brethren to come from any distance, and useless to attempt to gather any congregations to listen to them. Hence success at Advent time, 1864, was only partial.

The year of grace just named was a very depressing and gloomy one, in regard to the great struggle which was going on for the life and integrity of the Republic. My congregation was moved to display their loyalty in a practical and effective way. They succeeded so well that one of the Brooklyn

---

* As a matter of history, and as connected with the troubles and trials of that period, it may here be stated that, in September, 1863, there appeared "A Pennsylvania Protest" against Bishop Hopkins's letter in defence of southern slavery. It had eighty signatures of prominent Pennsylvania clergymen, Bishop Alonzo Potter being at the head.

journals (*The Daily Eagle*) spoke in glowing terms of their patriotic spirit and conduct. Though few comparatively in number of families, their efforts resulted in a very liberal donation to the work of the Sanitary Commission, viz., $1,500 in cash, and $910.65, proceeds of sales of fancy goods contributed and sold, making in all $2,410.65. While speaking of the liberality of St. Paul's, Flatbush, church people, I must not fail to make mention of a generous act on their part towards their Rector. Easter fell, in 1864, on March 27th. A number of gentlemen and ladies, through Mr. William Matthews, one of the wardens, made up a sum amounting to $300, during the six months preceding, and presented the same to me as an "Easter offering." It was a graceful act, in view of those "hard times" and straitened circumstances, and the memory of it will ever remain with me. May God reward it seven-fold into their own and their children's bosoms!

In further illustration of the work I was permitted to do in this ancient village (now included in Brooklyn city limits), I quote a passage from *The Church Journal:* "Last Wednesday, September twentieth, 1864, the Bishop (H. Potter) visited St. Paul's, Flatbush. The church was well filled; there were six clergymen in the chancel with the Bishop, who preached a capital sermon on St. Paul's obedience to the commands of the Saviour when told to go into Damascus and learn there what he was to do; and then sixteen candi-

dates stood before the altar and received the apostolic rite of 'laying on of hands.' It was an interesting and touching sight; it called forth congratulatory remarks from the Bishop; and all present seemed to be ready and willing to 'thank God and take courage.'" In my report for the conventional year, made to the Bishop at the close of September, 1864, it was stated that the number of individuals in the church was 200; baptisms, 12; confirmation, 16; burials, 3; communicants, 47; contributions to canonical objects, $118.22; certain things were yet lacking, but the spirit and tone of the parish were good and hopeful.

With this conviction in mind I continued at my post of duty, and labored on as well as I was able under existing difficulties. In the spring of 1865, however, I saw quite plainly that something must be done for relief, or I must resign. The lack of a parsonage, or house, in the parish for the minister was a serious drawback, and not only wasted my time, but also interfered not a little with the doing of my work as I wished to do it. There was no discord or ill-feeling between me and the Vestry and congregation; but as the Vestry could not—or, what amounted to the same thing, thought they could not—at that time, secure a suitable place of residence for the Rector, there seemed to be but one course to be pursued. I offered my resignation in mid-summer, with sincere regret, and the Vestry reluctantly accepted it. As a proof of the kindly regard of the Church people in Flatbush, I may be

pardoned for making mention of the fact that, a few years later, I was asked by them to publish a selection from the discourses preached in St. Paul's Church, several of those desired being specified by text and subject. Seeing that there is probably nothing sooner forgotten or little heeded than most of sermons preached in churches in regular course, such a request was as gratifying as it was unexpected. I consented, of course, to put into permanent form, in a reasonably sized volume, the sermons as preached, and I have had occasion since to believe that they have done some good in the world.* One other incident seems to me worth noting, as being curious, if not instructive. Some three or four years after resigning the parish, I was invited by the minister then in charge to preach for him in St. Paul's. My sermon was on the common neglect of Christian people to use opportunities for growth and strength in the Christian life, when it pleases God to offer them, and that too when, as it happens, they are offered but once, and never repeated. The next day, one of the congregation, a lady parishioner of mine when I was Rector, took me to task for saying what I said, and rebuking her and others in this public way, as if "they were sinners above all that dwelt in Jerusalem." Something on the subject I had once set before them, during

* The volume was published in 1871, under the title of *The Young Ruler who had Great Possessions, and other Discourses, chiefly practical.* Preached in a suburban parish. It contained nineteen discourses, was 12mo in size, pp. 246.

my ministry; but the present discourse was not prepared specially for Flatbush, and had no such purpose in view as she supposed. Although I assured the good lady of the fact, she did not more than half believe me, I saw. Why so? it may be asked. Was it an instance of conscience asserting its rights, and reproving one at least of my former flock? Let the reader answer for himself or herself on this nice point.

Having closed my connection with Church matters on Long Island, I removed my family, in October, 1865, from Brooklyn to New York, and resumed in general the kind of work I had been doing in preceding years. I gave lessons to private pupils, officiated in a number of the city churches by invitation, carried forward certain literary engagements in hand, etc. Besides writing or compiling a History of the War for the Union (see note, p. 120), which was finished in 1866–7, I prepared for a New York publisher a "History of Ireland," using only printed material, and with no pretence of original research and study. The war was over, it is true, but its depressing effects were not so easily gotten rid of. Much trial had yet to be undergone by the great mass of the people before the community could profit by the return of peace. Let me say here, as not inopportune, that no one should despair, if he fall upon troublous times. The pen is a mighty instrument, and can be very variously used. I was asked, for instance, in the "dark days," to write circulars for such arti-

cles as shoe-blacking, self-acting pins, root-beer, etc., and though this was perhaps *infra dignitate*, from one point of view, yet I did my best, with promise of proportionate pecuniary return. If I had been asked to do this, however, for "wine which is a mocker, and strong drink which is raging," no amount of money, or extremity of straitness, could have hired me to write a line in its praise. But, begging pardon for introducing so trivial a matter, I will go on with my story.

During 1866–68 I was not unmindful of my obligation as a priest of God in His holy Church. Almost every Sunday I was occupied in public duty, and on various occasions was called upon to minister to the sick, bury the dead, baptize infants, etc. In September, 1866, I was elected Secretary of the "Corporation for Relief of Widows and Children of Clergymen in the State of New York." It is a position of honor and trust, having important duties attached, which it has always been my effort faithfully to fulfill. The Corporation have elected me from year to year to this charge, and I feel myself much favored in being permitted to share in a work which cannot fail to arouse more and deeper sympathy the more widely it is known. Towards the close of the year, St. James's Church, New York, being without a rector, I was invited to look after the Sunday and other services, and to do whatever parochial duty was to be done. I accepted the invitation, and was thus occupied from before Christmas to the end of February, 1867, when the

Vestry secured a new rector. In addition to clerical duty, I was pretty fully engaged in teaching classes of young ladies in schools; preparing private pupils for college, or guiding them in certain branches of higher literature; revising manuscripts, and seeing books through the press for the authors; furnishing indexes, a specialty of itself; and writing for reviews and magazines. In 1868 I joined my estimable friend, Evert A. Duyckinck, in getting into shape a new work, entitled "History of the World, from the Earliest Period to the Present Time." Fully illustrated, four large octavo volumes. Volume Four was devoted to America (as Vols. I. II. III. were to Europe, Asia and Africa), and was chiefly written by me, and as to the rest, edited and put into proper form by my hand. The work is a good one, if I may be allowed to say so, and obtained large circulation under the skilful business management of the firm which brought out my History of the United States.

In this same year (1868) the General Convention met in New York City. The subject of "Conduct of Public Worship" was reported upon by the Committee on Canons, and was ably discussed in the House of Deputies. Majority and Minority Reports were made. The former set forth as its judgment, "that the enactment of any canon on the subject of ritual would be unwise and inexpedient at the present time," and recommended that, "in all matters doubtful, reference should be made to the Ordinary, and

no changes should be made against the godly counsel and judgment of the Bishop." The minority proposed several resolutions, one of which was the following: "That, in the judgment of this Convention—the House of Bishops concurring—the burning of lights in the Order for the Holy Communion, the burning of incense, reverences to the Holy Table, or to the elements thereon, the elevation of the elements, making the sign of the cross (except when prescribed in the rubric) in and during divine service or the celebration of the Lord's Supper, are innovations on our mode of conducting public worship, offend against the common order of the Church, and wound the consciences of many of its true and loving members." After considerable discussion, the matter was referred to the Bishops, asking them to set forth additional rubrics as may be deemed necessary. To this the Bishops replied, by resolution offered by Bishop Whittingham, that they "deemed it unadvisable to enter upon any alteration of the rubrics of the Book of Common Prayer by insertion of additional matter." They also appointed a Committee (consisting of Bishops A. Lee, Williams, Odenheimer, Clark, and Kerfoot) to consider whether any additional provision for uniformity in matters of ritual, by canon or otherwise, is practicable and expedient, this Committee to report to the next General Convention.

The Convention of 1871 met in Baltimore, and devoted much time and attention to the important

matters which came before it. The Committee named above made a long and careful report, which is well worth reading and studying by all Church people. It took ground, substantially and plainly, against "advanced" ritualism, in the use of incense, placing a crucifix in any part of the church, carrying a cross in procession, using lights on the Lord's Table (except when necessary for giving light), elevation of the elements for adoration of the people, mixing water with wine at the Communion, ablutions by the priest of his hands or of the vessels in church, bowings, crossings, genuflections, prostrations, reverences, bowing down upon or kissing the Holy Table, and kneeling, except as directed by the rubrics. Also, against solitary reception of the Holy Communion; against choral service and surpliced choirs without consent of Vestry and Bishop; declaring, as to vestments, that a white surplice, black or white stole, black cassock, black gown and bands, are appropriate to all clergymen ministering. A Canon of Ritual was proposed, embracing these points, but failed to obtain concurrence on the part of the House of Deputies. "In the course of this protracted and brilliant discussion," as Bishop Perry terms it, Dr. De Koven of Wisconsin made his famous declaration (following a noted English ritualist in the choice of terms), and dared any one to present him for trial because of it: "I believe in the real, actual presence of our Lord under the form of bread and wine upon the altars of our churches.

I myself adore, and would, if it were necessary, teach my people to adore, Christ present in the elements under the form of bread and wine." The same subject was gone over in the following Convention (1874), held in New York. Dr. De Koven repeated his declaration, and made a long and rather amusing speech in support of his position and views.* A Canon of Ritual was adopted, almost unanimously, and its provisions are now substantially a part of the law of the American branch of the Catholic Church (Title I., Canon 21, Digest of the Canons).

As the law now stands, in 1886, every priest is forbidden to use ceremonies or practices not ordained or authorized in the Book of Common Prayer, and setting forth or symbolizing erroneous or doubtful doctrines, during the celebration of the Holy Communion; "such as the elevation of the elements in the Holy Communion in such manner as to expose them to the view of the people as objects towards which adoration is to be made; any

* Dr. De Koven died March 19, 1879, much lamented and much praised. Some of his special admirers thought it fitting to introduce a novelty more than usually astonishing, by having a "requiem service for the repose of his soul." It was celebrated in St. Clement's Church, Philadelphia, in May, 1879, and gave rise to no little criticism. Other good and faithful servants of the Lord have gone to their rest in Paradise since Dr. De K.'s departure; but, as the Church declares that the souls of all such "enjoy perpetual rest and felicity," whenever admitted there, the example set, in Dr. De K.'s case, has not been followed to any extent elsewhere.

act of adoration of or towards the elements in the Holy Communion, such as bowings, prostrations, or genuflections; and all other acts not authorized by the Rubrics of the Book of Common Prayer." Practically, so far as my observation and experience enable me to speak, the high ritualists do not pay any attention to the law. They have and use incense, crucifixes, lights on the Holy Table in the day-time, celebration of the Communion without any person partaking, washing of the chalice, etc. They also use any and all those ceremonies and practices expressly forbidden. It is not my province, as I have before said (p. 46), to pronounce judgment upon others; but I will confess that I cannot understand the state of mind and heart which allows a priest of God deliberately to neglect or despise the express law of God's Church, under a fancy or impression that he is at liberty to use a higher law of his own.

As illustrating how strong a feeling existed in certain quarters on the subject of "advanced" ritualistic teaching and the "Anglo-Catholic revival" in general, it seems proper to note here that, in January, 1868, there was put forth in Philadelphia, "A Declaration of certain Clergy and Laity of the Protestant Episcopal Church." These gentlemen were moved to this action by what they asserted to be Romanizing tendencies of many clergymen in England and the United States, and by the effort which was being made to "subvert the Protestant and Evangelical character of our Reformed Church."

The Declaration went on to say, "we feel compelled to affirm that in many of the pulpits of our Church another Gospel is preached, which is not the Gospel of Christ,"—and more to the same effect. It was signed by such men as S. H. Tyng, R. Newton, J. Cotton Smith, J. S. Stone, R. Heber Newton, D. H. Greer, C. E. Cheyney, G. Z. Gray, W. S. Langford, T. A. Jaggar, and others less well known; together with twenty of the laity, Messrs. Stewart Brown, Jay Cooke, S. B. Caldwell, C. A. Winthrop, etc., amounting in all to over one hundred names. Bishop Stevens' name, however, does not appear in this list.

It may seem, possibly, that I have given too much space to the matter of ritualism and its position and working in Church affairs. I do not wish to imply or have it understood that there has not been, at various times, an opposite extreme to be deprecated, and, as far as it can be done, be banished from the American Church. I have known, as well as others of the older clergy, instances of shocking irreverence, disregard for common decency, slovenliness, and the like, in connection with the Holy Communion and its due celebration. Perhaps, in some out of the way places, these bad practices may, in part, still linger; but it is certain that throughout the Church, in every portion of the land, the spirit of reverence is in the ascendant (due in some measure at least to the ritualistic movement), and both priest and people, as a rule, are laudably anxious to follow St. Paul's injunction,

that "all things be done decently and in order." While speaking of these matters, it appears to me a duty to say that there is a tendency in another direction which threatens danger and even disaster, if it be allowed to be carried to its legitimate outcome. By this is meant the strange and even frightful departure from the plain positive teaching of the Church in her Creed, Liturgy and Articles, by men in holy orders, who have imbibed the same poison which several clergymen of note in the Church of England have drunken and are thereby mad. I refer to the rationalistic mode of dealing with Holy Scripture (already, it is to be feared, become quite fashionable); the denying that the Bible is the Word of God, in any proper sense; the following the lead of certain eminent scientists, who utterly scout at the supernatural and land men at last inevitably in atheistic despair and misery; and the rehashing of German and French infidelity, which pronounces that the books of the Bible (specially the Old Testament), are nothing but a collection of old legends, written by nobody knows who, and nobody knows when. An active popular New York clergyman preaches a good deal in this new style, and his preachments are furnished to the public through the newspapers. If correctly reported, he acts as if he really believed that he has a right, on his own private motion, to contradict the Prayer Book and its teaching, and to put Holy Scripture more or less on a level with legendary productions and myths of past ages. It seems

very strange, that men can claim to be honest, in any right sense of that word, and yet do these things; that they can ignore ordination vows and obligations, and continue to call themselves ministers of God's Word as this Church has received it. Happily, the spread of this fatal tendency has not been very large thus far. God grant that it be arrested and driven out of the Church before irreparable mischief be done!

It was at this date (1869) that a fresh opening for work was presented, and I gladly availed myself of it. Dr. J. J. Owen, Vice-Principal of the "Free Academy" (founded in 1847), and Vice-President of the "College of the City of New York" (chartered 1866), and Professor of Greek and Latin, was broken down in health in 1868, and died in April, of the year following. The vacancy thus caused in the classical department was necessarily to be filled. Through the active efforts of my venerated friend, Cyrus Curtiss, of Judge Larremore, Mr. J. H. Sherwood, and some others, my name was put before the Board of Trustees. The Roman Catholics were desirous of getting a post for a young man, educated in the Jesuit Seminary in New York, and presumably a good Latin scholar. His name also was put in nomination. The Board consisted, at this date, of twelve persons (with two *ex-officio* members), elected from year to year, largely on political grounds, with scant reference to fitness, through culture or otherwise, for such position. They possessed full power not only to make

appointments but also to proceed to dismissal, whenever the majority saw fit, of all officers in the institution, from the president and professors, through the tutors, down to the janitor and his assistant. On a conference being held, it was so arranged that the classical department should be divided into two chairs, viz., Greek and Latin, with a professor for each. Accordingly, I was elected Greek professor, in October, 1869, and entered on duty at once. Among the professors were Dr. G. B. Docharty, a good man, connected with the Institution from the beginning (1848), and eminent as a mathematician; Rev. Dr. J. G. Barton, a Church clergyman, and professor of the English Language and Literature; Dr. Chas. E. Anthon, nephew of Professor Anthon in Columbia College, and professor of History and Belles Lettres; Dr. R. O. Doremus, professor of Chemistry and Physics; and Dr. J. C. Draper, professor of Natural History, Physiology, etc. My relations with the Faculty were pleasant on the whole, as they were also with the tutors, especially several whose work was more or less in connection with the classical department.

The instructors numbered in all nearly forty. The number of students varied from four hundred to six hundred, the average age on entering being fourteen. The time occupied from entrance to graduation was five years. The supply was drawn entirely from the Public Schools, the Academy being properly an outgrowth of the common school system. Two courses were open to the boys, viz.,

(1) the course with ancient languages; (2) the course with modern languages (*i. e.*, French, Spanish and German). Sometimes the choice was in favor of modern over ancient languages; more frequently it was in the opposite direction. The five classes were, Introductory, Freshman, Sophomore, Junior, and Senior. When the whole number was six hundred, the Introductories averaged two hundred and fifty; the Freshmen, one hundred and sixty-four; the Sophomores, eighty-one; the Juniors, sixty; and the Seniors, forty-five. When the whole number was four hundred, the Introductories averaged one hundred and seventy; the Freshmen, one hundred and twenty; the Sophomores, fifty-six; the Juniors, thirty-eight; and the Seniors, twenty-one. Various reasons operated for the great falling off of numbers from year to year, as just given. Many students were unable to pass the examinations for higher classes, and many others were so situate that their parents could not afford to keep them in college for five years, or bear the expense of a full course. Consequently, although sometimes two hundred and fifty boys entered as Introductories, only about forty-five went through the entire course and graduated; or, when the number of Introductories was less than two hundred, the graduating class would be about twenty to twenty-five. Graduates of the Institution received the degree of B.A. and B.S., according to the course through which they had gone.

Being a clergyman was rather a detriment in my

case, the college having no pretension to religious character or position, and the impression largely prevailing that ministers of the Gospel ought to be confined to their proper work of preaching, etc. There was one "parson" in the faculty already, and that was quite enough of such material. I bore up, however, without difficulty under this implied stigma. I was there in order to teach Greek, in which kind of teaching I had had long training and uniform success, and I set myself to do this with all the energy I possessed. There were several points in which the work of the Greek department was unduly hampered. The classes were very large, and even when divided into sections were too numerous to admit of my hearing more than a fourth or fifth of the whole at any one recitation. I could, of course, as I did, frequently call on students not reciting to answer questions, correct the translations, help in the parsing, etc., but this was only partial relief of difficulty. The large numbers, too, crowded into a small room, tended to interfere with proper discipline, the fact being that, in the Freshman and Sophomore classes and sections, there were boys of uncertain age, restless, without home training or instincts of gentlemen, and ready to be egged on by others, who foolishly supposed that, if they vexed and annoyed the professor, they thereby escaped being called on to recite. There was generally half a dozen or less of such in each section (chiefly Sophomores). All the power of discipline allowed to the professor

was to enter the names of inattentive, ill-behaved students in the class-book, for the chief officer of the institution to do what he pleased in the matter, My experience was, I am sorry to say, not exactly agreeable. The one who had power to punish disorder or negligence of duty was quite too ready to take the word of students in excuse, and thus in effect to throw blame on the instructor. Boys were quick to see this, and took advantage of it, naturally, while the better portion and more conscientious students (though willing) were not able to aid much in restraining even a few rude and unmannerly fellows.*

College hours on Monday and every day till Saturday were from nine o'clock A.M. to one-thirty P.M. Professors, instructors, and students were required to be in their places in Chapel (on top floor of the building in 23d Street), at nine o'clock. The presiding officer read a short portion of the Bible, but on no system tending to edification, and sometimes passages were read which it would have been better to omit before such an assemblage. There was neither music, nor praise, nor prayer; but, as soon

* Lest a wrong impression should rest on the mind of the reader, from what has just been stated, in regard to my intercourse with the students in general, and their sentiments towards me, it is right to note here that, not only in college, when in active duty for ten years, most of the students behaved with entire propriety and courtesy, but also that, in subsequent years, whenever I have met them they have spoken of college days in my room with cordiality and just appreciation of my teaching.

as the reading was over, and some notices given out, with occasional speeches to the classes, the professors and tutors went to their rooms, and the students followed for recitations. On Monday, Tuesday, and Thursday I heard Freshmen; on every day in the week I heard Sophomores; on Monday, Wednesday and Thursday I heard Juniors; and on Tuesday, Wednesday and Friday I heard Seniors. Fifteen to seventeen hours per week were thus occupied. This was the arrangement for the first four years, after which I was permitted by the Board to hand over the Freshmen to tutors, and devote the time thus gained to increased instruction of the other classes.

Our Greek course was much behind that of regular colleges. Only the elements were studied in the Freshman class, no knowledge of Greek being required in order to enter that class in the New York College. The Latin department had the advantage over the Greek in that the Introductories were drilled a year in Latin Grammar and Cæsar's Commentaries before a letter of Greek was learned by the students. In order to have an elementary book such as was adapted to supply our needs, I prepared a handy volume, entitled "Greek Praxis" (pp. 169), which was used and drilled into the new comers, according to my tutors' diligence and skill; so that, when they became Sophomores, they might be able to read Xenophon's Anabasis, to begin with. Besides recitations by the classes in Greek authors, the students were required to write

exercises in Greek Prose Composition, Kerchever Arnold's book being employed in part to this end, and Literature Papers, on Antiquities, Social Life, History, Poetry, etc., were prepared for them by the professor, and lithographed on a press in the college in order to distribution. These they were directed to study, and were afterwards examined upon at the close of the term. The papers proved to be very acceptable and useful.

With consent of the authorities I was able to enlarge the Greek course, so that, after 1873–74, liberal portions of Æschylus, Euripides, Plato, and Demosthenes (on the Crown) were studied, in addition to what had been previously required. This improvement was looked upon with much favor by all competent to judge of its value and importance towards putting the College more nearly on a level, as respects Greek literature, with American colleges in general. One other matter of some interest I may here not improperly speak of. Whenever (as occasionally happened) a few minutes were to spare at the close of the hour, I gave the students of the upper classes topics for oral discussion, on important moral questions connected, for instance, with Xenophon's or Plato's representations of Socrates' teaching; or on questions as to the sentiments on various points of Sophocles and Demosthenes; or on valuable political theses drawn from Thucydides' mode of treating history in his great work. The students as a rule were much interested in these exercises, and I have reason to believe that

they were of service in helping some of them to think for themselves, and to profit by looking into such matters in a somewhat independent way. To me it afforded a singular revelation of crude notions and views in young heads on certain fundamental questions in ethics of daily life.

In the summer of 1878, needing not only rest but also recreation and recuperation, I made a third visit to England, accompanied by my eldest son. We took one of the "Anchor Line" of steamers in going and returning. The voyage was pleasant and every way profitable to me. I visited the University of Oxford in August, and had an opportunity of seeing its noble buildings, its renowned press, and its other numerous attractions. I also visited Ireland, in order to see and become personally acquainted with my venerated correspondent and friend, Archbishop Trench. Further on, I propose to give some account of this visit, in recording my privileges of acquaintance and friendship with great and good men.

At different times there had been articles in the public prints adverse to the College, and the opinion was freely expressed by many that it was a sort of expensive, burdensome luxury for an already heavily taxed city. A hundred and forty to a hundred and fifty thousand dollars of the people's money were annually expended in salaries, books for the use of the boys, care of the buildings, etc., while apparently small returns were made, judging from the number of graduates year by year.

Though claimed to be a college especially for poor men's sons, it was retorted that there were in the institution almost as many sons of the rich and well to do as of people in poor circumstances. The *New York Sun* and *The World* were among the papers which manifested hostility to the College, whenever an opportunity presented itself. Both these journals gave warning to prepare for the end, which, they averred, was fast drawing near. In 1877–78, a formal and determined attack was made. The governor of the state, in his annual message, urged that what is usually called a "common school" education, meaning thereby a fair knowledge of grammar, writing, arithmetic, geography and history, was all that the state was rightly to be asked to supply. Assemblyman T. F. Grady introduced into the New York legislature a bill, the object of which was to abolish the College forthwith. The chief argument used was in the line of that employed by the governor, viz., that the state has no right to undertake to furnish higher education for the few, whom it can reach, compared with the thousands who must go without college training. The City College was pronounced to be an anomaly, as well as an unnecessary burden from which taxpayers ought to be relieved. A large number of persons were directly interested in keeping the College alive, and also in saving from ruin the "Normal College for Girls," which is supported by taxation. Consequently vigorous efforts were made to repel Grady's assault. Both boys and girls

went to work. Some four thousand papers were carried round for signatures to a petition against the bill, and over fifty thousand names obtained. I took my share in the work of course, and scrupulously guarded against duplicating signatures, as it was said had been done in some of the papers handed in. The bill failed to pass in the legislature, and the two institutions have gone on in their usual way ever since, with only occasional "showing up," accompanied by threatening and fault-finding, from a portion of the city press.

Not to weary the reader with unimportant details, let it suffice here to state that I was favored in having my health and strength preserved to me, during all the time that I was engaged in college work, save that I had a severe attack of inflammatory rheumatism in the spring of 1870. I was literally helpless, was confined to the house, and suffered intensely from this terrible malady for three or four weeks. My classes were looked after in the interim by tutors, as well as was possible in my absence. The duties of my department were regular, and, though engrossing, were faithfully and zealously discharged, according to my ability. Favorable notices from the press on our examinations in Greek, praise bestowed in the Faculty Reports, and encouraging words of appreciation from scholars and others visiting my room at various times, helped to cheer me on. Had I been fairly dealt with in the matter of discipline, I should have enjoyed my work all the more. I had

not been worldly wise, as I might, perhaps ought to have been, in paying court to prominent members of the Board and securing friends and supporters against the time of trouble. I was so simple as to suppose that, if I did my duty faithfully and fully, I should not be disturbed; but so it did not turn out. I was unfortunate enough to have a persistent enemy in the Board, who endeavored to unseat me, in 1870–71, on frivolous, spiteful pretences. He failed in this, however, at that time, and went out of the Board for some years. He was put back again in 1875, and having nursed his wrath meanwhile, renewed his malicious plotting against me. In this he succeeded after long effort, and by using means quite beneath any gentleman or Christian, as he professed to be. A meeting of the Senior Class was held, and a strong appeal was made by the students not to be deprived of my teaching at this critical point in the second term; but their voices were not of any moment. The majority, under this malign influence, were implacable, and accordingly I gave up my chair in April, 1879. I was made emeritus professor, and it was ordered that I was to do such work in instruction as the Executive Committee should mark out. But as it did not suit the purposes of those who had gained their ends against me that I should have anything further to do with the students, no work was assigned, except that I was graciously permitted to share in the drudgery-labor of examining Introductories for entrance.

Such are the facts, stated in the fewest words, and with these perhaps I ought to let the whole matter rest, and as some good friends suggest, bury the record of wrong and injury, even as I have made it my study and effort to forgive the wrong-doers, no matter how gross the offence. Were it not that one's good name and character for truth and honesty are not to be lightly esteemed, when wantonly attacked, certainly I should not pen another line on the subject. I should leave the offenders to go on, as they have thus far gone, "unwhipped of justice." Yet, if I am to tell the truth in its integrity, I cannot well help putting down in some form what occurred in my case, in company with my old friend Professor Docharty and two other professors, who were extruded from the College at the same time. On the whole, probably, it will be most expedient to relegate my VINDICIÆ to an Appendix, which accordingly I do. The reader will find it there, as it was put in shape in 1879–80, when the whole matter was fresh in mind, and all the documents were within reach, which were needful to verify my statements. He will also, I think, make due allowance for natural indignation at being forced to submit to contumelious treatment. (See Appendix B.)

Putting aside then, as far as is possible, all unpleasant memories of my connection with the City College, and thankful that I have no feeling of enmity in my heart against any one, I dismiss the whole matter with the royal psalmist's prayer, "Let

integrity and uprightness preserve me, for I wait on Thee, O Lord."

The years following my compulsory retirement from college work are to me among the least satisfactory of my whole life. While still in the enjoyment of health and strength fully equal to the responsibility of my position, I was driven out on the pitiable plea of being "too old" to be allowed to go on further. In the existing condition of affairs, in 1879–80, I was not without a clear prevision of what would be the probable results to me and mine. I was well aware that henceforth there was no room for me in any college or institution of learning, or in any seminary or theological school, or in any parish; and it turned out as I felt sure it would. No adequate opportunity of utilizing my capabilities and acquirements, during whatever years might yet be granted to me, was ever really presented. My name was brought forward once, I remember, in connection with a Church College; but, when it was asked "How old is he?" the matter was dropped immediately, so soon as threescore was named. As one trustee in another prominent college said to me bluntly, "Oh, we don't want old men: if we were to elect *you* we should have the same trouble to go through of electing somebody else, in a few years; it is not to be thought of."* The same spirit operates to a large

* Bishop Whittingham, the last time I saw him in Baltimore (May, 1876), said to me that he would be glad to have me transferred to Maryland, if he could, to aid him in training

extent in Church matters. No parish will call a clergyman with gray hairs, denoting age, and no rector ventures to employ, as stated assistant, a man whose appearance shows that he is old, and therefore likely to displease some of the younger part of the parish. This is the rule; the exceptions here and there only prove the rule. A striking illustration of the spirit existing on this point, in the land of our forefathers, may here be fittingly adduced. It was no bar in England to the great scholar and divine, Christopher Wordsworth, becoming a Bishop, that he was sixty-two years old. He was permitted to serve in that high office for sixteen years, and went away to his rest when nearly fourscore. Who will venture to say that those years were not highly blest in usefulness to the Church and the truth of God? Has there ever been a man in these United States (unless Dr. Wainwright be considered such) who would seriously be thought of for Bishop, if he were of such an age as was the Lord Bishop of Lincoln, when he was consecrated to this most responsible office in the Church of Christ?

With all my love for my country and people, and for the many noble qualities of head and heart of Americans, I cannot but see and feel that there is certainly one grave defect in our national character, I mean the lack of respect and consideration for

---

candidates for orders; but, as he had no pecuniary resources on which to draw for such a purpose, he was unable to make me any offer.

those advanced in years. The young are not brought up to reverence age, as God intended it should be reverenced, specially when "in the way of righteousness." American youth note how old people in general are treated, and they naturally follow the example of those around them. They seem rarely if ever to understand the true spirit and force of the Fifth Commandment, and are neither warned nor encouraged by the emphatic passages in Holy Scripture, urging the duty and pointing out the blessing of due regard and honor for "the hoary head," the aged or "older men and women," and the "face of the old man." (See Levit. xix. 32; Prov. xx. 29; I. Tim. v. 1.) God grant that the needed lesson be learned ere it be too late!

I struggled against discouragements of various kinds for several years. I made application to a number of the Bishops. I wearied every one, I think, whom I knew, or who knew me, clergy and laity in common, with appeals, suggestions, and the like. I sought to act on the principle that, so long as it pleased God to give me ability to work, I must work, if I could get work. It was all to no purpose, however; "the door was shut," and I felt myself to be in the chill of outer darkness. There was nothing further, apparently, for me to do in this world but to die, and to keep myself from being in the way of anybody any longer. I do not mean to imply that I sank down into idleness, or utter uselessness. No. Bread must be had, and bread I obtained by work, chiefly in the use of my

pen in various ways, and in sharing in editing and annotating valuable productions for theological students and others. I formed an engagement with one of the large daily journals in New York City to do certain literary work on liberal terms. I made a specialty of indexing important volumes and works for authors and publishers (as noted on previous page, 136). I took in charge and edited manuscripts for their authors, and saw through the press a number of books which required particularly skilled proof-reading.

The House of Bishops honored me, in 1883, by appointing me "Custodian of the Standard Bible of the Church." It is a position of trust, but has no pecuniary benefit attached to it. Possibly, in the future, it may involve responsible service for the Church and the integrity of God's Holy Word in the language "understanded of the people." Thus far, I have endeavored to ascertain the ground and purpose had in view by the appointment, have collected valuable material for use, etc. The General Convention, in 1886, among its documents, printed my Report on the subject, which the reader may find worth consulting. (See Appendix C.)

Wherever I could find anything to do, which it was proper for me to undertake, I did it. Occasionally, I took part in public service in Church and in preaching; but it was infrequent, for reasons intimated above. The result of all this is meagre enough certainly, and I am rather sorry to present such a record; but I trust that, under the circum-

stances, it will not be regarded as wholly discreditable. My good wife, broken down in health and strength after what had happened, was deeply disappointed, and when it pleased God to take away, in 1880, our only and well-beloved daughter, she seemed to have little or nothing to live for. She sank gradually, but surely, and in 1886, left this weary world for her place of rest in Paradise. St. Paul's words often recurred to me, as singularly touching and consoling: "Though perplexed, yet not in despair; though persecuted, not forsaken; though cast down, not destroyed." "God, who comforteth the lowly, comforted me also in all my affliction." Thenceforward, with no home of my own, and with no family to care for, I gave up all effort to obtain fitting occupation or Church work, and troubled my brethren and friends no longer with my affairs. I here publicly ask their pardon for trespassing on their time, and annoying them, as I did, so much in years that are past.

IX.

Sketches of Bishops, Clergy, and Laity, Known to the Writer, at Home and Abroad.

1840–1887.

In fulfilment of a promise to give some notices and brief portraitures of good and true men, whom it has been my privilege to meet and become more or less intimate with, I add a few pages here for this purpose. Some incidental notices have already been given, and, striving not to be tedious, I shall put what further is proper to be said by me into as concise a form as is practicable.

The name of **John Henry Hobart** (1775–1830), third Bishop of New York, rightly claims precedence. I saw him occasionally in the City of New York, but was too young to take much note of matters of interest and importance. I cannot be said to have known Bishop Hobart, in any proper or exact sense of the words (I was in my fifteenth year when he died); but, as my wife's father and family were intimate with him, and saw him quite often at their house (only a short distance from St. John's Chapel), I seem to myself to know of the good Bishop and chief pastor of the flock almost as well as they did. My dear wife always counted it a privilege to have been brought up in Trinity Parish where the Bishop was rector, and in which

he worked very diligently. Partly through her help, with some recollections of my own, I may venture, I hope, without impropriety, to reiterate what others who knew him well have emphasized, specially his genial, earnest tone and spirit, his engaging manners, his perfect candor and Christian courtesy, and his fearlessness in word and act, when he felt himself to be in the right. He was one of the few in this world born to be leaders and guides, and he held people by the strong cords of love and confidence, even more securely than by his good learning, and his sound, conservative Church principles. All too soon, when in the twentieth year of his episcopate and at the ripe but by no means advanced age of fifty-five years, he was called by the Master to "go up higher." It was to human eye a mysterious providence which took him away, when, so far as we are able to see, he might have labored for the cause of Christ and His Church twenty years longer. It is enough, however, that the Lord so ordered it, and to His ordering we must cheerfully as well as thankfully submit.*

Jonathan Mayhew Wainwright (1792–1854) was one of the brethren and fathers whom I knew well, and whose friendship I was permitted to enjoy. Nothing need be, nothing well can be, added

* Besides Dr. Berrian's and Dr. McVickar's *Memoirs of Bishop Hobart* (1833, 1836), see Bishop Coxe's appreciative sketch of Bishop Hobart's episcopate in *The Centennial History of the Protestant Episcopal Church in the Diocese of New York* (1886).

to the fervent eulogies pronounced over him after death; and I certainly shall not undertake anything of the kind here. I knew him as the firm friend, the wise counsellor, the ever sympathizing helper; and I never asked any favor at his hands which he did not cheerfully grant. A man of excellent attainments, he was besides a lover and student of books. The days and nights during which I was in constant intercourse with him (pp. 99–101), in Egypt, the Desert, and the Holy Land, deepened my respect and increased my personal regard for him as one of God's chosen priesthood. He held a ready pen, made various contributions to Church literature, and was specially useful in enlarging and improving the musical part of Church services. That he was also able and ready to defend that portion of the Church of which he was a minister was shown by the controversy, in 1844, with Dr. George Potts, of New York, Dr. Wainwright affirming that "there cannot be a Church without a Bishop," Dr. P. denying that affirmation. When, after long delay, the Diocese of New York had the way opened for relief, Dr. Wainwright was elected, in 1852, to the abnormal office of "Provisional Bishop." I rejoiced with others on his election, and with others hoped that he might be persuaded to spare himself, to some extent, in doing the work which necessarily fell upon him. A man of over sixty years cannot safely undertake to master episcopal work, such as was then to be done, as if he were only forty. But Bishop Wainwright, filled

with zeal, began labors without regard to age and consequent diminution of physical force. The result was inevitable. Bodily power failed him, and in less than two years the night came, and he laid down the burden of his office with his life. I was frequently called on by Bishop Wainwright to act as examining chaplain for both deacons' and priests' orders, and also to execute the priest's office, at the time of ordination, in presenting candidates to the Bishop.

He appointed me, in 1853, to the responsible position of a priest under the Canon (Title I., Canon 19), for the purpose of reading new editions of the Book of Common Prayer. Clothed with this authority, I have discharged the duty of reading and causing to be authorized some twelve to fifteen editions of various sizes, including among these the five different sizes of Prayer Books issued by the University Press at Oxford, for the house of T. Nelson and Sons. (See Appendix D.) If it were proper here, I might specify one matter in which the good Bishop purposed to have me occupied in the work of the Church under his oversight, a work entirely congenial, and showing his full confidence in my ability and fitness; but, as his episcopate was sadly brief, I refrain from any particulars in regard to a purpose frustrated by his death. A melancholy duty was committed to me, in 1856, to superintend the proper bringing out a Memorial Volume, containing thirty-four of his sermons, with a Preface and Funeral Address, by the Rev. Dr.

Edward Y. Higbee, his much loved associate in Trinity Parish.

William Heathcote De Lancey (1797-1865). This eminent Bishop and divine was pleased to put me in the roll of those called friends and fellow-helpers in the Gospel of our Lord and Master. He was a man of first-class ability, and one sure to make his mark upon the period in which he lived. Not only in the priestly office, in Philadelphia, in closest union for some ten years with the venerable patriarch of the American Church, did he make manifest the spirit and power which ruled his life, but also still more when, in 1839, he was called to be the first Bishop of Western New York, did he prove how eminently he was qualified for this high office. Twenty-six years of arduous service were greatly blessed, and he left his work in admirable condition to be carried forward by his successor, in like spirit, and in like enjoyment of the divine blessing. It was a great boon to Church people when, at critical periods, Bishop De Lancey was near to aid in instructing and guiding them aright. For instance, after the Oxford Tract controversy had gotten well under way, and there was a great cry over "Puseyism" in the Church, he showed his good sense and skill in difficult times, by making it plain and clear that we already possessed all the sound Church principles at issue, and so long as we held fast to the teaching of the Prayer Book, had really no cause to be alarmed. The good Bishop's courteous manner and address,

his evident sincerity, the warmth of his friendship in everything which he could do for one, rendered doubly precious the possession of his esteem and regard. He was Provost of the University of Pennsylvania 1828–33, and was delegate to the 150th anniversary of the Propagation Society, 1852. At this date, also, he received the degree of D.C.L. from Oxford. Without attempting to go into particulars, I may here say that I was glad to look up to him as a model of a preacher and public speaker, and I count it a great favor to have received, at various times, his godly counsel and his efficient help. Bishop De Lancey was eminently a working Bishop. Although a well-read student of theology and cognate topics, and master of a clear and forcible style, he published no books, and gave to the Church only a few occasional sermons, charges to the clergy, etc.

William Rollinson Whittingham (1805–1879). The fourth Bishop of Maryland is named or spoken of in a number of places in this volume (pp. 30, 76, 89, 108, 155) with the love and reverential regard which I ever bore towards him. I do not know that I ought to say anything further on so fruitful a theme. I enjoyed the privilege of free correspondence with him, and he never failed to answer any communication from me. I used to see him at intervals in the freedom and unrestraint of oral discussion and examination of favorite authors and topics, and of new publications. In these ways I always learned something, or at least had

something cleared up and more deeply impressed upon my mind. As an illustration, the fact recorded by Dr. Brand, in his "Life of Bishop Whittingham" (II., 342, 343), may be referred to here. The Bishop held to the doctrine of "the real presence" in the Lord's Supper, but rejected all attempts to define or explain this presence. Notwithstanding his high estimate of and great regard for the poet and divine, John Keble, he could not wholly accept his book on "Eucharistical Adoration," and, after careful examination of the volume, pronounced that the writer had done what others had done before, and have done since, viz., drawn inferences from the teachings of the fathers which are not warranted to be correct or reliable. Whether as pastor, professor, or bishop, his natural warmth of temperament and thorough earnestness of purpose in the interests of truth could not but arrest attention and touch every sensitive heart. It is well that his life has been written by one not only entirely competent so to do, from a literary point of view, but also ever in sympathy with the subject. Dr. Brand has done for the Bishop of Maryland that which is yet to be done, fairly and fully, for others of the Church's chief pastors and sons, such as Bishop De Lancey, Bishop Wainwright, Bishop Whitehouse, Dr. Hawks, Dr. Jarvis, Dr. S. Seabury, Hon. G. C. Verplanck, etc. Dr. E. E. Beardsley has done like service for Bishop Seabury, Dr. Wilson for Bishop White, Dr. Stone for Bishop Griswold, Bishop Howe for Bishop Alonzo Potter,

Bishop A. Burgess for his brother, Bishop George Burgess, Rev. H. Harrison for Bishop Kerfoot, Bishop Green for Bishop Otey, Miss Anne Ayres for Dr. Muhlenberg. It is not too late for similar memorials to be fittingly made. Cannot some one or more be roused up to undertake such "work and labor of love" as this?

Alonzo Potter (1800–1865). This distinguished Rt. Rev. Father I have already referred to (p 75), as one ever to be honored and respected by me. Perhaps in these words is contained all that I should rightfully say; but, as the Bishop of Pennsylvania was pleased to manifest more than ordinary interest in regard to my position and my capabilities of good service, I am constrained to say something further. The few letters which he found time to write to me indicate his readiness to give help to any plan or purpose wherein I was asking for counsel or aid. In June, 1853, he sent to me a circular letter, signed by the Bishop, and Drs. H. J. Morton and W. B. Stevens (the latter afterwards Bishop). I give the first paragraph, as showing Bishop Potter's kindly estimate of my fitness to take part in scholarly work: "It is proposed to have a series of Discourses delivered in one of the churches of this city (Philadelphia) during the approaching Autumn and Winter, in which the Evidences of Religion shall be discussed with special reference to the objections now most current and influential. Annexed is a list of topics, on some one of which it is earnestly hoped that you may be able to furnish a

Lecture. It is desired that the discussions should be conducted by the ablest minds of the Church, and that in a printed form they should contribute permanently to the honor of religion and the welfare of men. We desire especially that the wants of young men of cultivated and thoughtful habits should be kept in view in the preparation of these Discourses." The subjects named were twenty in number, on the Philosophy of Religion, on Pantheistic Idealism, on Relations of Natural and Revealed Religion, on Inspiration, on the Fatalistic Tendency of Modern Science, on Prophecy and Miracles, on Historical Evidences of Christianity, etc. In reply I named two subjects, on either of which I was willing to prepare a lecture. My offer was accepted, and I put into shape material already in hand. Other gentlemen did the same. My share in this good work was not carried out, as expected, owing to a two months' severe illness early in 1854. A volume, however, edited by Bishop Potter, appeared in 1855, entitled "Lectures on the Evidences of Christianity, delivered in Philadelphia by Clergymen of the Protestant Episcopal Church, 1853–54." Bishop Horatio Potter, on a certain occasion (1862), gave me a full and warmly worded testimonial with reference to a candidacy for a College chair. His brother, of Pennsylvania, entirely concurred with the paper written by the Bishop of New York. In personal intercourse, I always found the Bishop to be a polished, thorough gentleman, with a dignity of

manner which impressed every one who saw or conversed with him. This high courtesy was accompanied by great kindness and gentleness, and he always seemed to me to be free from the littlenesses which belong to many men in elevated positions, clergymen as well as laymen. Bishop Doane of New Jersey and Bishop Alonzo Potter enjoy the rare distinction, in the American succession, of having had a son that attained to the same weighty office as his father,—I mean, of course, the present Bishop of Albany and the present Bishop of New York.

George Burgess (1809–1866). During my connection with the Sunday-School Union and Church Book Society I saw a good deal of Bishop Burgess, on his visits to New York City, and learned to esteem him highly in love for his own as well as his work's sake. His great simplicity, openness, and freedom of address, his courteous manners, and his readiness to accord favors when in his power, struck me forcibly; and when to all this was added at times a genial letter, I felt that I was privileged to know a good and faithful soldier of our Master, Christ. The contributions which he made to Church literature, whether in prose or verse, are worthy of his name and position. In the volume entitled "Pages from the Ecclesiastical History of New England between 1740 and 1840," he points out clearly a number of things quite as important for lovers and advocates of New England Puritanism to look at, as for Church people to consider and

understand. Bishop Burgess ranks among the few poets to which the Church in America can lay claim. I have a copy of his version of the Psalms, and know its contents pretty well. It is singular how strong seems to be the desire of Christian poets to try their hands upon the sacred songs of Israel. Milton showed what he could do, in putting into verse some twenty of the Psalms; Keble labored for years upon "The Psalter, or Psalms of David in English Verse" (1839); and Dr. W. Croswell made a beginning in the same line, but never carried out his purpose. To one not a poet it seems equally singular what indifferent success nearly all (if not all) meet with in any effort to make Hebrew parallelism, or Shemitic conception and expression of divine truth, fit into a classic or modern scheme of garniture, whether stately blank verse, epic hexameters, familiar iambic rhyme, or the like. Bishop Burgess's book, like Keble's, will always possess a certain amount of interest, the versions of some few of the Psalms being admirable; but, as a whole, it may be doubted (with no lack of respect for the poet) if they are ever likely to take the place of even Tate and Brady in public services.* The first Bishop of Maine held in churchmanship about the position of Bishop Griswold, Bishop A. Potter, Dr. Muhlenberg, and the

* On the matter of the virtual impossibility of rendering Hebrew poetry into modern verse see Bishop Alexander's Bampton Lectures on *The Witness of the Psalms to Christ and Christianity*, pp. 218, 219.

like, always loyal to the Church, and ever zealous in the Master's service therein. He shared with Dr. M. in what is known as the "Memorial Movement." A volume of "Poems," with an Introduction by Bishop A. C. Coxe, was published in 1868, two years after his death.

Let this suffice in regard to those of the Rt. Rev. Fathers whom I was permitted to know, and who, "having finished their course in faith do now rest from their labors." Of the living I may not speak here, although I know some of them well, and thank God that with armor on they are still engaged in the never-ending warfare against the world and the flesh and the devil. Neither may I give utterance to the sense of obligation under which I am laid by numerous favors received, and acts of kindly consideration; for that would be unacceptable to them, and unbecoming on my part. I therefore, without naming others of the Bishops, of whom I might speak, ask attention to some reminiscences of worthy and honorable men of my own order in the Ministry. As on the whole most convenient, I give the names according to the dates of their reaching the end of their service in "Christ's Church militant here in earth."

William Croswell, D.D. (1804–1851). Dr. Croswell, the poet and priest, I visited in Boston, in the summer of his last year of life, and used occasionally to see in New York. All my intercourse with him was gratifying and profitable to me; yet I was never brought into close personal relations,

his chief work in the ministry being done in a city to which I seldom went. I will only say that to me he seemed to be one of the most lovable of men, and I am glad to associate his memory with that of Keble and kindred spirits in the mother Church of England. The full life, written by his venerable father (1853), will probably satisfy all who read it, and Bishop G. W. Doane's expressions of unbounded admiration will also have their due weight in forming an estimate of what William Croswell was in his day and generation. He took orders in 1828, and held two or three rectorships during the following years. He founded the Church of the Advent, in Boston, in 1844. The church was open daily, at 9.30 A.M., sittings were free, and support was derived from voluntary offerings. Bishop Eastburn of Massachusetts, after a visitation and holding confirmation in the Church of the Advent, was much displeased with what he saw and heard. He had no patience with ritualism, which was then coming to the front. He addressed a "Letter to the Clergy of the Diocese of Massachusetts" (Dec. 2, 1845), in which he spoke of the "inexpressible grief and pain" caused to him by "offensive innovations on the ancient usage of our Church," and by various "superstitious puerilities." He remonstrated against all such things, "as degrading the character of the Church, and periling the souls of the people." Dr. Croswell, in self-defence, immediately wrote a "Letter to the Bishop of Massachusetts, occasioned by his

late Letter to the Clergy" (Dec. 6, 1845). In this he considers *seriatim* the objections of the Bishop, relating to daily service, the chancel, the Holy Table, candlesticks on the altar, the cross, and the attitudes in public service, specially in the chancel. The Vestry passed resolutions fully sustaining the Rector, which are appended tc his letter. In November, 1846, Dr. Croswell asked Bishop Eastburn to make a canonical visit to the Church of the Advent, and administer confirmation. This request was denied, under "a sense of duty," unless the Rector of the church would put aside all his ritualistic improvements, and conform to Bishop Eastburn's opinions on the subject. Dr. C. offered to submit all the arrangements for worship at the time of the Bishop's visitation to his direction. Still Bp. E. refused to visit the church except on condition that Dr. C. should permanently change all his arrangements in the matter of public service. The Rector not being willing to agree to this, the Bishop refused to visit the church at all, but was ready to confirm candidates in some other of the Boston churches, where there was no ritualistic "puerility," or the like. From this onward, Dr. C. regularly asked for a visitation every year, which was, however, persistently denied. While protesting against this treatment, as there was no alternative, his candidates were compelled to receive the laying on hands in other churches, or be deprived of this Apostolic rite entirely. The summons to depart came suddenly, on Sunday morning, Nov. 9, 1851,

after a sermon to the children, and abrupt closing of the service, he having just completed the forty-seventh year of his life. Bishop Southgate, having returned from Constantinople in 1850, succeeded Dr. Croswell as Rector (1852–58). In a sermon preached in 1853, he speaks of Dr. C. in fitting terms, and notes and defends the principles and course of the Church of the Advent from the beginning. The controversy with the Bishop of Massachusetts was, in measure, inevitable. Dr. Croswell had a liking for services of a more ornate, higher ritualistic kind than was pleasing to Bishop Eastburn. There was no direct law against services ordered as Dr. C. preferred to have them, and hence he used his liberty, as he held it, to follow his own views and feeling in the matter. Bishop E. did all that he could to show that the Church of the Advent was engaged in a course not to be approved or tolerated; but, as the questions then being agitated have been more or less *in lite* ever since, no quite satisfactory settlement was reached at the time, or in subsequent years (see pp. 36, 43–46). Dr. Croswell was a poet of excellent repute in his day. Bishop Coxe brought out his "Poems, Sacred and Secular" (1859), a volume which well deserved and has met with ready acceptance by all lovers of the muse.

Samuel Farmar Jarvis, D.D., LL.D., (1786–1851). My intercourse with Dr. Jarvis was too infrequent to authorize me to say anything of moment based on personal knowledge. He was a man

in general quite easy of approach, and always ready to impart of his rich store to students and seekers after knowledge. They who were really intimate with him aver truly that he was as genial as he was learned, as courteous as he was well acquainted with courtly manners and social life abroad. A few lines will give a glimpse of Dr. Jarvis's active life in the ministry. He was son of the Rt. Rev. Bishop Jarvis, of Connecticut; born in Middletown, in 1786; graduated at Yale College in 1805; received orders at his father's hands, deacon's, 1810, priest's, 1811; was Rector of St. Michael's and St. James's Churches, New York, 1811–19; Professor in the General Theological Seminary, at its inception, 1819; Rector of St. Paul's Church, Boston, 1820–26. At this latter date he went abroad for study and travel, and spent nine years in Europe, 1826–35. On returning home, he was appointed Professor of Oriental Literature in Washington (now Trinity) College, Hartford; was Rector of Christ's Church, Middletown, 1837–1840, and was delegate for a number of years to the General Convention. He was an excellent sermonizer, and often called on for lectures, addresses, etc. He contributed valuable articles to *The Church Review*, and one of his intimate friends has reckoned up by name more than thirty printed sermons, addresses, etc., between 1811 and 1849. Dr. Jarvis was appointed by the General Convention of 1838 "Historiographer of the Church," and thenceforth devoted himself to this important work. The first

volume (published 1845) was entitled "A Chronological Introduction to the History of the Church, being a new Inquiry into the true Dates of the Birth and Death of our Lord and Saviour Jesus Christ." The volume contained also an Original Harmony of the Four Gospels, and presents the most thorough investigation to be found anywhere of the points which it sets out to prove. CHRISTMAS DAY he fixes on December 25, six years before the common era, and the crucifixion, GOOD FRIDAY, March 26, in the thirty-fourth year of our Lord's Incarnation. The next volume was entitled "The Church of the Redeemed, or The History of the Mediatorial Kingdom, Vol. I." (1850), giving a narrative "from the Fall of Adam in Paradise to the Rejection of the Jews and the calling of the Gentiles." The author lived only long enough to get thus far. From the fulness of treatment contemplated by him, and the number of volumes necessary to bring the history down "from the Apostles' times to the formation of the Protestant Episcopal Church in the United States," it would seem that Dr. Jarvis required some twenty-five to thirty years more, in order fully to carry out his plan. Who is to take up the work where he laid it down does not yet appear, the position held by him not having been filled by the General Convention.

Bird Wilson, D.D. (1777–1859), **Samuel H. Turner**, D.D. (1790–1861), **Benjamin I. Haight**, D.D. (1809–1879). In regard to these venerable

men I need hardly say anything further here (see p. 30, 31). I knew them all well, and had the highest respect for their learning, devotion, and faithfulness. I was also intimate with them during their lives. The Autobiography of Dr. Turner, and the brief biography of Dr. Wilson, by my old classmate, William White Bronson, though not so full as their meritorious services deserve, contain all that has appeared in print respecting these godly servants of the Lord. A brief memoir of Dr. Haight's life and services was prepared by me for Appleton's "Cyclopædia of American Biography"; but it is very short, and states simply chief facts.

Francis L. Hawks, D.D., LL.D. (1798–1866), This is a name which calls up memories of many years of close friendship and intimacy. Dr. Hawks gave me freely his regard and confidence, and I responded with all my heart. Aptly designated "the Chrysostom of the American Church," his power as a pulpit orator was unparalleled, and no language at my command can adequately describe the pathos and energy of his matchless voice, in proclaiming the good news of salvation through a Redeemer. I lived several years near his residence in New York, saw him frequently, and was never, I believe, an unwelcome visitor. I was often a participant in public services with him, especially in Calvary Church (1851–63), and also to some extent in the Chapel of the Holy Saviour. Financial difficulties which, it is said, somehow clergymen are rather prone to fall into, gave him much trouble

and distress. He was evidently born to be a bishop, although he was never consecrated to that high office. He was elected Missionary Bishop of the Church in Louisiana, Arkansas, and Florida, in 1835; but declined. He was elected Bishop of Mississippi, in 1844, and his confirmation accordingly came before the House of Deputies in General Convention. A very remarkable debate ensued. Dr. Hawks defended himself most eloquently and completely, and succeeded in wiping out all stain upon his good name in regard to money matters. All further action was referred back to the Diocese of Mississippi; but Dr. Hawks refused to allow his name to be used again. He was elected Bishop of Rhode Island, in 1852; but refused that also. His greatest undertaking was certainly that which was laid upon him by the General Convention, in 1835, viz., to write the history of the American Episcopal Church from the beginning. After visiting England, and gathering abundant material, he published three octavo volumes of "Contributions to the Ecclesiastical History of the United States"; Vol. I., History of the Protestant Episcopal Church in Virginia (1836); Vol. II., History of the Protestant Episcopal Church in Maryland (1839); Vol. III., Commentary on the Constitution and Canons of the Protestant Episcopal Church in the United States (1841). The first two of these volumes were subjected to severe criticism in *The Churchman* of New York. Dr. Hawks felt himself much aggrieved, and was vexed to such a degree that he

refused to go on with the work any further as historiographer of the Church in America. It is hoped that his successor, Bishop Perry, will be able to carry out the original design to its completion. Dr. Hawks was one of the most industrious of men, and seemed never to know an idle hour. A list of his publications, if given in full, might well astonish the reader, by the variety of topics handled, as author and editor, in law, theology, history, general literature, etc., and by the number of volumes issued between 1820 and 1866. Dr. Richardson, in *The Church Review*, April, 1867, gives an admirable sketch of Dr. Hawks' life and character. I will say only one word in conclusion. He was always so ready and willing to help, in any matter where he considered me deserving encouragement and assistance, that, to me, now that more than twenty years have elapsed since he went away to Paradise, he remains in memory as a man to be loved even more than admired.

John McVickar, D.D. (1787–1868). Dr. McVickar was one of the steady, patient, working men in the Diocese of New York during a long life. He graduated at Columbia College in 1804, received orders in 1811, and was Rector of St. James's Church, Hyde Park (my native place), 1811–17 (p. 14). Thence he passed into Columbia, College, where he held the chair of Moral Philosophy, Rhetoric, and Belles Lettres, 1817–64. He was charged also with the department of the Evidences of Christianity. From 1844–62, he was chaplain of

the United States troops on Governor's Island, New York harbor. From 1856 onward, he was zealous in establishing a training school for candidates for orders, the result of which is the flourishing institution known as St. Stephen's College, Annandale.* Besides numerous essays, addresses, etc., he published, between 1822 and 1836, various other contributions to literature, the chief of which, for Church people, are, "Early Years of Bishop Hobart," and "Professional Years of Bishop Hobart." In the time of trial which came upon the Diocese of New York, through the suspension of Bishop Onderdonk, Dr. McVickar was very serviceable in aid of wise, fitting, and conservative measures, and his name should be held in high esteem therefor. Towards me personally he always manifested a paternal regard, and my recollections of him are pleasant in many ways, as rector of the Church of my father and mother, as professor and instructor in college (p. 24), and later as a sympathizing friend in ministerial and educational work.

Samuel Seabury, D.D. (1801–1872). The grandson of the first Bishop of the Protestant Episcopal Church in the United States was a man of marked ability among the clergy of that Church. He was ordained deacon in 1826, and priest in 1828, and was occupied in educational work for several years in Flushing, L. I.; but the greater part of his life

---

* See *The Centennial History of the Diocese of New York*, 1785–1885, pp. 399–408.

was spent in New York City. He held a vigorous pen, and was a steadfast supporter and advocate of what are called "High-Church" principles and practice, after the manner of Bishop Hobart. As editor of *The Churchman* (1834–49), he exercised an influence second to none in New York, or in the American Church anywhere. His critical articles and editorials were occasionally very severe, and he never scrupled to speak his mind plainly and straightforwardly. In those troublous times, when the Diocese of New York was in its most trying and unsettled condition, he never hesitated, and never swerved from his loyalty to Bishop Onderdonk, whom he regarded as unjustly condemned and as innocent of any crime. He was Rector of the Church of the Annunciation, 1838–68, and was succeeded by his son, Dr. W. J. Seabury. In 1862 he was elected Professor of Biblical Learning in the General Theological Seminary, where he remained during the rest of his life. My intercourse with Dr. Seabury, extending through many years, was always pleasant, whether as parish priest or professor, and he too estimated my classical attainments at their full value, if not more. I remember, on one occasion, when I happened to be present at a recitation in his department in the Seminary, that the venerable professor put my modesty quite to the blush, by saying to the class, just as the reading of the chapter in the New Testament was beginning: "Young Gentlemen, you have here, this morning, one of the most distinguished Greek

scholars in the Church!" There was no help for it; I could not put in a disclaimer; I was compelled to bear the imputation, although the correctness of the statement may be open to considerable doubt. Dr. Seabury's contributions on important topics were largely through *The Churchman.* He published, however, several volumes, viz., "The Continuity of the Church of England in the Sixteenth Century" (1853); "Discourses on the Supremacy and Obligation of Conscience" (1860); "The Theory and Use of the Church Calendar" (1872), etc.

William A. Muhlenberg, D.D. (1796–1877). In various respects Dr. Muhlenberg impressed all alike with his somewhat unique personality. In his presence one could not doubt the entire and hearty consecration of himself to the work of his life, as a preacher of the Gospel, an educator, a philanthropist, and an ardent advocate of ritual improvement and advancement. There was in him a bright, cheerful, even sanguine way of looking at things, which men of less lively, impressible temperaments could only admire, without being able fully to keep pace with it. I am pretty sure that I at least was not always successful in grasping fully his meaning and purpose in several matters wherein he talked earnestly and forcibly. Dr. Muhlenberg lived a celibate life, not because of any idea in his mind of its superior sanctity, but because of circumstances apparently beyond his control. He had no sympathy with compulsory

abstention from marriage, as in case of the Roman priesthood, or monks, or nuns. In Churchmanship he held himself at liberty to take part in public services with others not in communion with the Protestant Episcopal Church, and on one occasion he was censured by the Bishop (H. Potter), as violating the canon on this subject. They who wish to see his defence against being disloyal to the Church must refer to the published records of his life and labors, as fully given by his biographer. Though surcharged with poetic fervor and enthusiasm, he was not lacking in acquaintance with practical clear-sightedness and sound judgment, and he appears never to have lost sight of the end to be attained by God's blessing upon daily patient working, in little as well as great things. He has left enduring monuments of his life-work, as Miss Ayres, in her excellent volume containing a narrative of his long and active career, plainly shows. (4th ed. 1889). I may here—*pace lectoris benevoli*—fittingly quote what was written for "The Centennial History of the Church in the Diocese of New York": Dr. Muhlenberg was a native of Pennsylvania, entered the ministry in 1817, was Bishop White's assistant for several years, and founded St. Paul's College, Flushing, L. I., in 1828. For nearly twenty years he was at its head, and exerted through it marked influences on education. In 1846 he became Rector of the Church of the Holy Communion, New York City, the earliest among free-seat churches in that city. St.

Luke's Hospital, New York, was founded through his efforts; it was opened in 1858, and Dr. Muhlenberg was for many years its pastor. He organized the first Protestant Sisterhood in the United States, and established the institution at St. Johnland, on Long Island, an industrial Christian settlement and community. He originated in 1853, the "Memorial Movement," as it is called, in the Church, which bore fruit in subsequent years, as Bishop Perry testifies in his "History of the American Episcopal Church" (Vol. II. 292–310). He made valuable contributions to the hymnology and music of the Church. "Church Poetry, selected and arranged from Various Authors," was published in 1823; and "Music of the Church," in conjunction with Dr. J. M. Wainwright, appeared in 1852; also, "The People's Psalter," 1858. Since his decease has been published "Evangelical Catholic Papers," edited by Anne Ayers. First series: a Collection of Essays, Letters, and Tractates, from his Writings during the past forty years (1875). Second series: comprising Addresses, Lectures, and Sermons, from his Writings during the past fifty years (1877).

Edward A. Washburn, D.D. (1819–1881). Dr. Washburn was, I think, the best representative of the "Broad Church" school in the American Episcopal Church. During his long and effective rectorship of Calvary Church, New York City, I used to see him quite frequently, and was at different times asked by him to take part in the public

services of the Church. He was an excellent preacher, and was always listened to with interest in his dealings with Gospel truth and its application to the condition of things at the present day. He was a native of Boston, and graduated from Harvard in 1838. He received orders in 1844; was abroad for two years in 1851; and became Rector of Calvary in 1865. This position he filled to the close of his life. Dr. Washburn was a diligent student and a scholar of large and liberal culture. In conjunction with Rev. Dr. E. Harwood he translated and supplemented the Pastoral Epistles in Lange's Commentary. He was a member of the American company of New Testament revisers of the Authorized Version of the Bible, and read papers before the Evangelical Alliance (1873–79) on "Reason and Faith" and on "Socialism." He wrote freely for the reviews; but published only a single volume, viz., "The Social Law of God: Sermons on the Ten Commandments" (6th ed. 1884). A volume of his "Poems" was published in 1883. Instead of attempting to say anything further based on my own knowledge, I refer the reader to Bishop Clark's eloquent Memorial Sermon, preached in Calvary Church, in 1881. In this there is a clear and touching presentation of Dr. Washburn's high rank as a scholar, as a preacher of Christ's Gospel in its fulness and power, and as a man among men.

John Cotton Smith, D.D. (1826–1882). This estimable rector of an energetic parish in New

York, was born in Massachusetts, was grandson of Dr. Leonard Woods, a strong man among the Congregationalists a century ago, and was in various ways a man-of-mark among the clergy of the American Episcopal Church. He received deacon's orders in 1849, and priest's in 1850, and ten years later was called to the Church of the Ascension, New York City. It was my lot to see a good deal of Dr. Smith, and to have considerable intercourse with him in Church and other matters between 1860 and 1881. I took part in public services quite often (as I had done in Dr. Bedell's time), specially in administering the Holy Communion, and I can testify to his earnestness as a preacher, his zeal and diligence in the cure of souls, and his active philanthropic efforts to improve the condition of the poor and furnish them with the Gospel free of charge. He was what is sometimes called a "Moderate Churchman," although exactly what that means is not clear. In some points of Church order and relative importance of doctrines and practices I could not quite agree with him. I was always able, however, to appreciate his openness and willingness to live and work with brethren in the Church, although they were not in accord altogether with his views and convictions. Dr. Smith held a ready pen, and his contributions to periodical and other literature were numerous and useful. For several years he edited *The Church and State*, a weekly paper representing what are held to be more "liberal" views than are common

in the Protestant Episcopal Church. He was an ardent supporter from the beginning (1874) of the Church Congress, and did much to promote the success of that movement. His many lovable qualities are pointed out with a loving hand by Dr. George D. Wildes, in "An Address Memorial," delivered at the Church Congress, in October 1882. To this I refer the reader.

Thomas W. Coit, DD., LL.D. (1803–1885). It gives me pleasure to speak of Dr. Coit as an ever sympathizing, fast friend of mine. I saw him quite frequently, while he was Rector of the church in New Rochelle (1839–49), later in Troy, during his long residence there (1854–72), and later still when he made occasional visits to New York from his home in Connecticut. He was a graduate of Yale College, 1821; took orders in 1825; Rector of the church in Salem, Mass., then in Cambridge, and President of Transylvania University, 1834–37; Rector, as above stated, in New Rochelle, N. Y., and Troy; and after 1872, Professor in the Berkeley Divinity School, Middletown, Ct. Dr. Coit lived quite beyond the time allotted to human sojourning, according to the Psalmist, even to the period when, as Bishop Burgess poetizes it,—

> "If, by strength, some hoary head,
> Its fourscore winters bear,
> Yet weak the strength, and sad the tread
> That bows with weary care."

He possessed a very genial spirit and lively temperament, and made himself not only agreeable

but helpful to his friends and those who sought his aid. As a priest of God he ministered at the Church's altars with zeal and diligence, and was regarded as an excellent preacher and faithful pastor. He was also an educator in several departments, and both in College and Seminary he proved himself to be an admirable instructor and guide. He had a due regard for classical as well as theological scholarship, and he credited me, on various occasions, with a rather large knowledge of Greek learning. He was one of the first whom I consulted when the Troy University question was before me (p. 122). His advice was of much service; in substance it was this: "Be sure of your points, and look well into the whole matter, before accepting any proposition. The thing is an experiment as yet." In one of the last letters received from him he speaks very kindly of my Appendix to Canon G. G. Perry's "History of the Church of England," in which is given (in less than seventy pages) "A Sketch of the History of the Protestant Episcopal Church in the United States" (1879). Dr. Coit's contributions to Church literature well sustain his high reputation. He printed a number of occasional sermons, and wrote freely for reviews, magazines, etc. Without attempting to give a full list of his books, I content myself with naming one, which is (*me judice*) the best thing of its kind ever produced in America; I mean, "Puritanism; or, A Churchman's Defence against its Aspersions, by an Appeal to its own History"

(1845, pp. 540). The point and force of this work are irresistible, and it holds the position of a standard on this subject. As Dr. Coit never claimed to have reached perfection, or that ecstatic state which some good Methodists hold that they have reached or can reach, I shall not here venture to picture him forth in any such light. Nevertheless, I doubt not that he was a "good and faithful servant" of the Master, and I believe that he is one of those of whom the Psalmist's verdict is, their names are held in "everlasting remembrance."

There are many others of the clergy, including some of the "fathers in God," respecting whom I should perhaps be pardoned for giving some reminiscences, on the score of personal intercourse and friendship, such as Bishops Brownell, G. W. Doane, Hawks, Upfold, Green, Whitehouse, H. Potter, Bowman, Talbot, Armitage, Robertson, and Doctors Berrian, Milnor, John Brown, W. Shelton, T. H. Taylor, E. Y. Higbee, J. F. Schroeder, J. D. Ogilby, P. S. Chauncey, J. A. Williams, W. Walton, etc. Were I attempting to write a biographical history of the clergy of the American Church, this would be proper, no doubt; but, having no such ambitious aim in view, I forbear, and shall not tax the patient reader unduly in this regard.

It would be ungrateful, however, on my part, as well as unfair, not to put down anything concerning some at least of the lay brethren whom I knew and honored in their life and work in the Church. As material for biography of most of these is very

scant, I must speak of them without any pretence of fulness and chiefly as I was permitted to have intercourse with them, and receive kindly consideration at their hands.

Gulian C. Verplanck, LL.D. (1786–1870). This distinguished scholar and faithful son of the Church was a native of New York. He graduated at Columbia College in 1801, being the youngest B. A. on Alma Mater's roll; studied law and was admitted to the bar; spent several years in travel abroad; engaged in political life and entered the Legislature of New York, 1820; was a Member of Congress, 1825–33; State Senator, 1838–41; Professor of the Evidences of Revealed Religion, and of Moral Science in its relation to Theology, 1821–25, in the General Theological Seminary; President of the Board of Commissioners of Emigration; a Vestryman of Trinity Church, a Governor of the City Hospital, and Vice-Chancellor of the University of the State of New York, 1855–70. He was also active and efficient in Church affairs, being one of the wise and prudent laymen who, in the perilous time of trial resulting from the suspension (without limit of time) of Bishop Onderdonk, helped to guide aright the course of action so as to promote the best interests of the diocese. From 1820 onward he published a number of Addresses, Essays, Orations, Discourses on American History, etc. In company with Bryant and Sands he wrote some charming pieces for "The Talisman" (1827), subsequently collected into a volume. In addition,

he edited Shakespeare's Plays, with Life, Critical Introduction, and Notes (3 vols., 1846), which is regarded as one of the very best editions ever published of the Bard of Avon. I do not know just how it came about, but Mr. Verplanck, from my earliest acquaintance with him, after entering the ministry, showed himself to be warmly interested in every matter of mine which came before him. Perhaps it was my being a Columbia man that led to this at first; but, whatever the reason was, I have good cause to feel myself honored by his friendship. Indeed, as I look at it now, when not only Mr. Verplanck has gone to his rest, but other good men and true, like Cyrus Curtiss, Stephen Cambreling, Luther Bradish, Robert B. Minturn, J. F. Depeyster (all of whom allowed me to call them friends and well-wishers), have also passed away, I am disposed to feel ashamed of myself for being so little deserving their consideration, rather than to boast of any claims to their good will and ready help on all occasions. I saw Mr. Verplanck frequently in New York, and visited him at his home on the banks of the Hudson. His choice collection of books offered many attractions, and his large acquaintance with men and experience in affairs impressed every one who met him. He was "given to hospitality," as St. Paul expresses it in a single word in Greek, and urges it on all Christian people. He conversed freely and well, and he made his guests feel at home beneath his roof. Not to multiply words, it is enough for me to say at this

time, that I shall ever hold his memory in affectionate reverence.

Robert B. Minturn (1805–1866). Mr. Minturn was not only one of the foremost among the honorable merchants of New York City, but was far more than this. He was a Christian philanthropist, in the fullest sense of that word. As a Churchman, and a fast friend of Dr. Muhlenberg's, he was an active member of the first Board of Trustees of the Church of the Holy Communion, New York (1844), and one of the original corporators of St. Luke's Hospital (1850). He was also a Commissioner of Emigration, moved to serve as such in the interest of the multitudes who flock to our shores; was an active member in various charitable institutions; aided in establishing the Association for Improving the Condition of the Poor; and was first President of the Union League Club, New York. On previous pages (99–101), I have noted the fact that Mr. Minturn was a fellow-traveller with Dr. Wainwright, in an expedition to Egypt and the Holy Land, and that I was favored with being in his company when we crossed the Desert, and went up to the Holy City, in the spring of 1849. I saw a good deal of Mr. Minturn at this time, and enjoyed the opportunity of daily converse with him. His courtesy and kindness were such as never to be forgotten. On returning to New York, he allowed me the privilege of continuing the friendship begun abroad. Were I at liberty to state particulars, I should necessarily furnish a long

list of personal favors conferred; but as this is manifestly improper here, I close the present brief notice with a reference to the record contained in Miss Ayres' "Life of Dr. Muhlenberg," wherein are shown the love which Dr. Muhlenberg entertained for him, and Mr. Minturn's high principle, noble devotion, and humble walking before God.

Evert A. Duyckinck (1816–1878). Born in the same year, a student in the same college (though not in the same class), and acquainted with him from early manhood, I knew Evert Duyckinck as well almost as if he had been my own brother. Esteem and confidence were mutual, and though his sphere in life, as bred to the law and as a distinguished *litterateur*, kept us somewhat apart, yet we met frequently, and were truly friends and brothers in the faith of Christ to the end of his life. Mr. Duyckinck's useful and honorable career reached its close when he was in his sixty-second year. He early gave up legal practice, and devoted his time and talents chiefly to literature, in the broadest sense of the word. He wrote a number of articles for *The New York Review*, when Dr. Hawks was its editor. In 1847 he assumed the editorship of *The Literary World*, a weekly review of books, fine arts, etc., which had a large circulation, was highly esteemed, and was carried on by Evert and his brother George to the close of 1853. At his request I contributed several articles of some length, reviewing Dr. Jarvis's first volume, the "Chronological Introduction to the History of the

Church" (p. 176), Dr. Hawks's "Monuments of Egypt," Mr. Squier's "Serpent Symbol," etc. Mr. Duyckinck's publications were numerous and valuable. One is named on p. 136, in which I had a share. The most important on the whole was a work prepared by him and his brother, entitled "Cyclopædia of American Literature" (two large vols., 1855, new and enlarged editions, 1865, 1875). Mr. Duyckinck was a regular and devout member of St. Mark's Church in the Bowery, New York, and for many years a vestryman. He loved the Church and her ways of pleasantness and peace, and was always loyal to her and her best interests. His passing away was to me a personal loss, though I doubt not it was and is to his gain.

Murray Hoffman, LL.D. (1791–1878). This distinguished jurist was a native of New York City. He graduated at Columbia College in 1809; studied law and was admitted to the bar; became Assistant Vice-Chancellor, 1839–43; was appointed Judge of the Superior Court in New York, November, 1853, which position he held until the end of 1861; and published a number of valuable legal works between 1824 and 1866. He was active in the service of the Church also, and brought out several volumes of importance, viz.: "Treatise on the Law of the Protestant Episcopal Church in the United States" (1850); "Ecclesiastical Law in the State of New York" (1868); and "Ritual Law of the Church, with its Application to the Communion and Baptismal Offices. To which is added Notes

upon Orders, the Articles, and the Canons of 1603" (1872). Judge Hoffman was kind enough to honor me with his attention and friendship, and always responded to any request of mine. As a teacher and expounder of Church law, I never failed to profit by personal intercourse with him, and was indebted to his considerate regard on various occasions. Without pledging myself to every detail, I was in accord with him in substance, and in application of sound Church principle to the settling of all points of difficulty, in these days of "advanced ritualism," and when a large number of the clergy seem to hold themselves at liberty to do what they please in the conduct of divine service, as well as in ornaments in the Church, in vestments, in postures, etc. In company with such men as Gulian C. Verplanck, Samuel Jones, and others, who were members of the Convention in the time of the great trial which fell upon the Diocese of New York (p. 72–3), Judge Hoffman took his full share of the labor and care needed to keep the Convention from wrong or hasty action in matters involving grave issues. If there be, as is sometimes affirmed, doubt as to the wisdom of introducing the lay element into Church councils, surely the valuable service rendered by such wise and good men as those just named ought not only to dispel all apprehension of harm, but also to furnish ground of thankfulness that the American Church adopted this course from the beginning. Like Mr. Verplanck, this learned jurist lived to an

advanced age, and was permitted to witness the growth and prosperity of the Church in New York.

In bringing these notices and sketches to a fitting conclusion, I venture to bestow a page or two upon the few men of note whom I saw and knew in the old world. Of Wordsworth and Keble I have already spoken in sufficiently full terms (p. 86-92). To these may be added Rev. T. H. Horne, Dr. S. T. Bloomfield, Dr. Blomfield, Bishop of London, E. W. Lane and nephews, Dean Goulburn, and specially Archbishop Trench.

Thomas Hartwell Horne (1780–1862). This venerable clergyman I met first in June, 1848, at the British Museum, where he was Assistant Librarian. I saw him also at various times during the same summer. He was very kind, courteous, and considerate, and showed me much attention. At this date he was nearly three-score and ten, spare in physique, partly bald, yet full of spirit and devotion to duty. His life-long service to the cause of biblical learning is well known. Dr. Allibone gives a full list of his numerous and valuable publications, beginning as early as 1800 and extending to 1854, and numbering forty-five. His greatest work was undoubtedly "An Introduction to the Critical Study and Knowledge of the Holy Scripture, with Maps and Fac-similes of Biblical Manuscripts," 1818, 3 vols., 8vo. The tenth edition was published in 1856, in 5 vols., and the work has often been reprinted since the author's death, 1862, in his eighty-second

year. Although largely superseded by the series of Dictionaries, prepared under the editorship of Dr. William Smith (1860–1882), Mr. Horne's volumes have by no means lost their value, and when it is considered to what a vast extent his labors have helped previous generations of students to a knowledge and right appreciation of sacred literature, the name of Thomas Hartwell Horne will always be held in deserved honor and esteem.

Samuel Thomas Bloomfield, D.D., (1790–1869). I met Dr. Bloomfield in London, in the summer of 1849, had several pleasant interviews with him, and both wrote to him and received from him letters on various occasions. He was at this time quite an old man in appearance, although only in his fifty-ninth year, somewhat portly in person, and unmistakably a clergyman of the Anglican Church. He treated me with that elaborate politeness which is commonly called "old-fashioned," and has, I believe, become quite obsolete. His reputation stood very high as a classical scholar, shown by his translation of Thucydides (1829), which was much praised by the critics, and also as a biblical scholar and commentator on Holy Scripture. His "Greek Testament, with English Notes," etc., was first issued in 1832, in 2 vols., and between that date and 1855, it passed through nine editions. It was republished in the United States in 1835. I had used the work while a student in the General Theological Seminary, and it gave me pleasure to assure Dr. Bloomfield that

his painstaking labors were duly appreciated by theological students and others in America. Naturally he felt rather sore on the copyright question; but, like a sensible man, where no redress can be had, he did not dwell upon the matter. Though in measure his work is less important than it was forty years ago, in consequence of what has been done in the department of exegesis since his day, this ought not to detract from his just and well-earned fame as a scholar and critic. Dr. Bloomfield lived almost to the age of his venerable fellow-laborer, T. H. Horne, being in his eightieth year when he passed away.

Charles James Blomfield, D.D., Lord Bishop of London (1786–1857). Having been properly introduced to this eminent prelate and seen something of him, a few words may be allowed on my part in recognition of his honorable career. I called at Fulham Palace, and was very courteously received. Parliament was in session at the time; hence I did not trespass long on any one occasion on his attention. His inquiries as to the United States and the Protestant Episcopal Church were such as indicated real interest in our affairs, and an intelligent appreciation of our position, with both its advantages and difficulties. He had been twenty years Bishop of London when I saw him, and, although past sixty, was full of activity and zeal in discharge of the duties of his high position. He was a Cambridge man and eminent as a classical scholar; but this was of small account compared

with his vigorous, watchful course in the House of Lords in behalf of the Church's interests, and his unwearied efforts in securing the building of churches in his diocese, in order to supply the needs of the many thousands for whose spiritual guidance and help no provision whatever existed. It is the chief glory of Bishop Blomfield's episcopate of nearly thirty years, that during it he had caused more church edifices to be erected in the metropolis than any occupant of the See of London before him had been able to bring about.

Edward William Lane (1801–1876). It was a special privilege, in my estimation, to be allowed to make the acquaintance of this eminent Oriental scholar and also of his sister, Mrs. Poole, and family. At the date of my visit to Egypt (1849), Mr. Lane had been residing some fifteen years in Cairo, engaged in gathering material and preparing his *magnum opus*, *i. e.*, his Arabic-English Lexicon and Thesaurus. It was tedious and exhaustive labor, requiring great patience and perseverance, and it was not till Mr. Lane returned to England to see the work through the press, that the first portion was brought out in small quarto form (1863–65). Critics are unanimous in pronouncing it to be the best lexicon in our language. Mr. Lane's other publications were, a new and accurate translation of the "Arabian Nights," 3 vols., illustrated; "Manners and Customs of the Modern Egyptians," 2 vols., which is the standard work on the subject, and indispensable to trav-

ellers ; a volume of "Selections from the Kuran," and "Arabian Tales and Anecdotes." Mrs. Poole's "Englishwoman in Egypt," 3 vols. (1844–48), forms an admirable supplement to her brother's volumes. If I may be allowed to refer to my own book, "Sketches of Travel in Egypt and the Holy Land," I reiterate the sentiments there expressed of sincere regard and esteem for those who admitted me to the intimacy of family life. Mr. Lane, knowing that I had some taste for Oriental literature (though very scanty knowledge), treated me with great kindness and frankness, and gave me numerous suggestions with reference to future studies in this department. Perhaps I ought to be ashamed to say it, but the fact is that I never have found the time or leisure to devote to pursuing, to any extent, this kind of study—the *durissimæ res vitæ* not admitting.

Edward Stanley and **Reginald Stuart Poole,** Mr. Lane's nephews, were young men of eighteen and nineteen when I knew them in Cairo. They showed plainly the bent of their minds towards the class of studies for which their uncle was distinguished. They were bright, intelligent, and much given to study. The former was connected subsequently with the South Kensington Museum, and contributed very scholarly articles to Dr. Smith's Dictionaries and the Encyclopædia Britannica. He shared with Mr. Lane in editing the Arabic Lexicon, and continued it after his death (1863–77). He also published a "Life of E. W. Lane,"and is

an authority in Oriental art and numismatology. His volumes, "Oriental Coins in the British Museum," and "The Art of the Saracens in Egypt" (1886,) are regarded as very valuable. The other one of the name, Reginald Stuart, has been for years connected with the British Museum. He published a capital volume, "Horæ Ægyptiacæ; or, The Chronology of Ancient Egypt" (1851), and favored me with a copy sent by his own hand. He also wrote much for the Dictionaries and Encyclopædia Britannica, and has published other volumes marked by research and ability of a high order. Both these gentlemen are excellent scholars and diligent students; they are further, I am glad to say, outspoken believers in Christian truth and doctrine, and servants of the Master and Saviour of us all.

Richard Chenevix Trench, D.D. (1807–1886). This name stands foremost among those not my own countrymen as worthy of special honor. Not only by correspondence for ten years before he became Dean of Westminster, and by frequent evidences of good will, in his sending me books and papers, did I become well acquainted with Dean Trench, but I was also permitted to make him a visit, at his pleasant home in Ireland, in 1878. As a scholar and divine, as one who made frequent contributions to Church and general literature, and to sound theological exegesis (beyond in fact almost all his contemporaries), I knew and appreciated—according to my ability—his high and honorable

career. For a number of years I had been possessor of several volumes of his poems, and it occurred to me that I might do a good turn for American readers by making a pretty full selection from these volumes and publishing it here. On asking the accomplished author for permission to carry out this design, he both gave his permission and aided me in making a fairly representative selection. In 1856 a volume of 336 pages was published in New York, and met with general favor and acceptance. (See Appendix E.) His admirable volume on the "Synonyms of the New Testament," in the original, was also brought out under my supervision (1854). The eighth edition, revised and enlarged, appeared in an octavo volume, 1876. Some twenty years later, needing rest and an opportunity to recuperate, I took the course best adapted in my case to this end by crossing the Atlantic again. After informing the Archbishop of Dublin of my being in England, he sent me a very cordial invitation to visit him at his country-seat in Ireland. I gladly accepted the invitation, both for seeing all that I could of the Archbishop, and also something of the beautiful Green Isle of the Ocean itself. Accordingly, about the middle of August, 1878, I sailed from Holyhead across St. George's Channel, and reached Dublin in five hours. Thence I went by rail to Rathnew, near Wicklow, about thirty-two miles south from Dublin. There I found a neat jaunting car, with a polite driver, waiting for me, and in this peculiar

Hibernian vehicle I rode three or four miles to the Archbishop's residence. It is beautifully situated on an eminence, with charming views in all directions. I was received most cordially, and entertained most hospitably. I found his grace to be all that I had pictured him, and more. In person he was large, though not tall, with a massive head, dark, expressive eyes, and deep toned but pleasant voice. His manner was quiet and unaffected. There was no show or pretension about him, no assumption of superior dignity, no display of vast attainments; but in reality he was as plain and simple in speech as if he were not, what I knew him to be, a profoundly learned scholar and divine, and one able to pronounce definitive judgment on numerous questions in theological, classical, and historical lore. In walking to church, nearly two miles distant, he leaned on my arm, owing to some physical trouble which interfered with easy locomotion, and we talked on subjects meet for Christian people in going to the house of God for prayer and praise. The family of the Archbishop was only in part at the country-seat at this time. Mrs. Trench was absent, as was also his son, at whose residence in Dublin a week later I was hospitably entertained; but Miss Trench did the honors of the house with lady-like courtesy and consideration for the stranger. When we were in his grace's study in the evening, he made many inquiries in regard to the American Episcopal Church, and the working of the voluntary system with us. I did my best to answer rightly and fully to all his questions.

The Irish Church (disestablished 1869 to 1871) was engaged in a similar experiment with that which had been going on for nearly a century in the United States; but it was quite uncertain as yet what would be the ultimate result, situate as that Church was in a country full of hostile Roman Catholics, smarting under a sense of injury inflicted by the English Government in many past years.

It was an additional pleasure to meet **Dr. E. M. Goulburn,** Dean of Norwich, also making a visit to the Archbishop at this time. He, too, treated me with courtesy and attention, and was much interested in hearing of the good repute in which his writings are held by our Church folks. He was, I found, quite well acquainted with several of our clergy, some of whom he had seen in England; and when I suggested that he ought to make the American Church, daughter of the Church of England, a visit, and see for himself, he only smiled and said that it was just possible he might cross the Atlantic for this purpose some time in the future. The following Sunday afternoon I heard Dean Goulburn preach a very impressive sermon in Christ's Church Cathedral, Dublin. On the morning of the same day, in the same place, I listened to an eloquent, earnest discourse by Bishop Alexander of Derry, who, though well advanced in years, holds front rank in the Irish Church as a preacher. The good Bishop is still at his post of labor (1887), and occupied in his proper episcopal work.* I was

* The Bampton Lectures, by Bishop Alexander, published the year before (second edition, enlarged, 1879), on *The Wit-*

not privileged to hear a sermon from the venerable Primate of Ireland. He was a good preacher, as I understood from others, good in the sense of weighty, clear exposition of divine truth and its application to his hearers, rather than in elocution or skill in delivery. It was a matter of regret to me that I could not remain longer with my hospitable friends. My time was limited. College duties would soon be upon me, and so, bidding him farewell, and receiving his generous and affectionate expression of good will, I returned home. Some years afterwards, when well-nigh the point of human life which the Psalmist pronounces to be "labor and sorrow," Archbishop Trench passed away to the region of rest and felicity. His name and memory will ever remain among the best and most enduring of the Anglican Church's sons. Several of his pupils, and those who knew him intimately, have pronounced loving tributes to his worth and true nobility of character and service. Of his numerous and valuable publications I have not room to speak here; neither is it necessary to tell of his life-long service as an author as well as teacher, guide, and ruler in the Church. To the last, though suffering from a painful sickness, he was occupied in the Lord and Master's work.

---

ness of the Psalms to Christ and Christianity, is one of the most enjoyable volumes of that far-famed series. It is appropriately dedicated to his wife, Cecil Frances Alexander, a charming poetess, and author of numerous choice hymns and sacred songs.

X.

Concluding Words: Mutual Toleration Suggested, on the Basis of Law and Order, as set forth in the Standards of the Church.

Probably it will appear to many readers—if I have any who have gotten so far as this without weariness—that there is nothing further which need here be said about me or my career. Admitting this probability, and recognizing its correctness, I hope to be excused, nevertheless, for occupying a page or two in conclusion with some remarks and statements which will not, it is trusted, be deemed out of place on my part.

It is painful, beyond doubt, to be compelled to acknowledge that there are, as there have nearly always been, differences and non-agreement, more or less extensive, as to Church principles and teaching in the American Episcopal Church. These have led to controversy, sharp enough at times, and to various unseemly struggles between those denominated, for convenience but with no great exactness, "High Church" and "Low Church" (including a more recent party name, "Broad Church"). The reader will readily understand that, so far as my education and training are concerned, I belong to the old-fashioned High Churchmen of Bishop Hobart's days. All my convictions, the result of

study and earnest effort to attain unto and hold fast our Lord's teaching, "as the truth is in Jesus," are settled, and I cannot go against them, or pretend to be other than I am. In itself this is of course a matter of small consequence; but as I have undertaken to put down in writing the teaching, convictions, and experience of a life-time, I feel bound here to say that I have always tried to respect and to treat with courtesy the views and convictions of brethren in the ministry, with whom I do not altogether agree, and freely to concede and maintain that they have the same right, which I claim for myself, to hold to the truth of God as they have learned it.

As I draw nearer to the end of life, I see more and more clearly that the differences in the Church are not, for the most part, such as to necessitate angry controversy, or crimination and recrimination. Still less does there seem to be any call for men, dissatisfied with the state of things in the Church, to seek for relief as Dr. Cummins and his followers unwisely and harmfully did, some years ago (1873–74); or, as some not able to hold fast to the ancient Catholic faith have foolishly tried, by giving themselves over to the Tridentine Roman obedience. I think I see also, that, if it pleases the Lord and Master to use, as He does, very various and contradictory specimens of mankind in carrying forward His work among men, I for one at least have no right to say, even in thought, "What doest Thou?" Hence, while I am prepared to stand up for the

cause of the truth, and the truth in the Church, as I have learned it, I do not hold that it is my province to pronounce upon other men's way of doing things, however diverse from what seems to me best. Sincerity, godly zeal, devotion to work, and the like, are always to be recognized, wherever they exist, and each and every man, be it always remembered, "standeth or falleth to his own Master."

If any brother in the common faith once for all delivered to the saints is disposed to look askance at this, and to call it a sort of "compromising," not to be approved by men set for the defence of the Gospel, in its entirety, I shall simply deprecate such judgment, and ask him to refer anew to the words of his Lord as well as my Lord, recorded by St. Mark and St. Luke: "Master, we saw one casting out devils in Thy Name, and we forbade him, because he followeth not us. But Jesus said, Forbid him not; for he that is not against us is for us." There are times, beyond all doubt, when questions involving life or death are before Christ's ministering servants, and when they must choose whom they will serve, even to the sacrifice of life itself, if need be; but, in general, it must be admitted, I think, that we are not fallen upon such times, and that, as we have the ancient faith clearly laid down for us in the Catholic Creeds and the Liturgy in the Prayer Book, our highest aim and duty are, to "follow after things which make for peace, things whereby we may edify one another," and to

seek for increase in love and purity of heart and life.

In view of the existing state of affairs in the Church at this time, and the perpetual conflict to be waged by her clergy and members against the world, the flesh, and the devil, it will not be inopportune if I offer a suggestion or two as helping towards the growth of unity and unanimity among us. Good men and brethren have differed, and still differ to some extent. "These things ought not so to be." But, if we cannot altogether remove them, and fight the good fight of faith with one heart and one soul, we can at least strive to minimize them as much as possible, and neutralize their harmful effects. One way, well worth trying, is to plant ourselves firmly on the basis of law and order, as this Church receives and holds the same. This basis is broad enough and comprehensive enough for sincere, right-minded, honorable men to stand upon securely and peacefully. No man ought to ask for anything more. To seek for and insist upon rigid uniformity in minute things (as some would have it even in the very least) is to transform men into mere machines, to put all sorts of men on the bed of the robber Procrustes, and to crush out all free life in the spirit. Standing together in what we all hold to be essentials of faith and duty, we can exercise mutual toleration to the greatest advantage of each and all. We can recognize and aid in good, wherever we meet with it, though it be not done in just such way as we

might wish. We can be patient with others, in matters open to question, as we hope and expect others to be patient with us. We can, in measure, follow out St. Paul's loving exhortation to the Philippians, "doing nothing through faction or vain-glory, but in lowliness of mind each counting other better than himself." Yea, more than all, we may rightly expect that the Gracious Redeemer's prayer to the Father, in the night in which He was betrayed to death, will, through the Holy Ghost, reach nearer and nearer its complete fulfillment—"that they all may be one, even as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; that the world may believe that Thou didst send Me."

Let this be kindly accepted as among the last words which I shall venture to say in this volume. I would fain ask that what has herein been recorded may be received as the testimony of one who, amid much weakness and many shortcomings, cherishes high hope and unfaltering confidence in the goodness and mercy of God towards His Church and people. And now, gentle and patient reader—it may be "a brother," or "a sister," in Christ—in finishing my self-imposed task, suffer me (though one of the least worthy in the priestly office) to invoke God's blessing, in St. Paul's words: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ"; also, to bid thee Godspeed, and earnestly and truly to say—

FAREWELL.

APPENDIX.

A. (P. 43.) RUBRICAL UNIFORMITY.

Editors of the Church Journal:—Your correspondent, J. T., of Andover, Mass. (as he is careful to state), under date of Nov. 15th, 1870, winds up a communication in this wise: "I venture to think that J. A. S.'s remarks upon liturgical subjects would carry a little more weight with them if that writer would take the trouble to make himself thoroughly acquainted with such subjects. There is an impropriety in any one attempting to instruct others whose own knowledge of a given subject is based upon mere usage and second-rate authorities, even the latter being very superficially examined."

I must confess that I was a little surprised at all this. I was laboring under the pleasing delusion that I really did know something about liturgical matters, and I was not prepared to be shaken up so roughly, and to be charged with wilful ignorance, and with being only a superficial meddler in topics too high or too deep for me. J. T. must be a great man to talk in the style he employs, and I expect hereafter to hide my diminished head out of sight, whenever he chooses to express *his* opinion on any subject. For this time, however, with your permission, I will say a few words, and then sink into my native and proper obscurity.

By way of illustrating J. T.'s superior mode of not "superficially examining" into matters, let us see how he has served the writers quoted by J. A. S., as holding and teaching distinctly the views which I have advocated. Robertson, we are informed, "*inclines* to the 'right side theory'" (whatever that may mean), and then he is quoted as stating

that "this rubric is variously interpreted"; but as it did not suit J. T. to quote any further, I will do it for the benefit of your readers. About a page beyond the words given by J. T., Robertson gives a brief historical notice of the rubric, and then says: "The priest is to *order* the bread and wine so that he may conveniently reach them, and he is to break the bread 'before the people.' These directions would both be superfluous, if it were intended that he should stand in front of the altar while consecrating; if the second meant no more than that he ought to be seen by the people, while standing in such a position that *his action* cannot be seen, it is impossible to imagine why it should have been inserted, for it has never been the practice of the Western Church that the priest himself should be out of sight." "The priest, standing before the table, is to order the elements, *i. e.*, to remove them to such a place that he may reach them from the north end, without being obliged to provoke captious persons by turning his back on them during the consecration. Thus the interpretation which to me, at least, has always appeared most natural, is confirmed by an inquiry into the history of the rubric." Who would have imagined that Robertson had any opinion at all, judging from the few words quoted by J. T.? Of course, your correspondent is above "superficially examining" anything; yet, it would have been better to have quoted Robertson fairly and honorably.

The Margaret Professor of Divinity, J. J. Blunt, is treated in the same unhandsome manner. He, it appears, says of this rubric that it "has ministered cause of debate," and then (poor man) only "apprehends," J. T. tells us, "his opponents to be in error," as if he had no clear or settled view at all on this subject. Let us see what Blunt does say: "The priest standing *before the table*, is a different phrase from standing at the *north side* of the table, and implies a different theory, viz.: that he shall stand in front of the table with his back to the people, till he has *ordered* the elements, and prepared them for the rite, interposing his per-

son between the congregation and the table till whatever is merely *mechanical* in the act shall have been completed, the Church not wishing to make that meaner part of the service a spectacle. This done, he returns to the north side, and breaks the bread, and takes the cup 'before the people,' *i. e.*, in their sight—the Church not wishing to make the manner of consecration, as the Romish priest does, a mystery." Thus, the former position was merely taken up in order to the subsequent act, that the priest "may, with the more readiness and decency, break the bread. So that they mistake this rubric altogether, I apprehend, and violate both its letter and spirit, who *consecrate* the elements with their backs to the people, after the manner of the Church of Rome. All that they have to do, in that position, is, to *order* the elements, so that they may, afterwards, break the bread and take the cup with more decency." If J. T. requires stronger language than this in regard to those who "*violate both the letter and spirit*" of the rubric, I hardly know where to direct him to find it.

Procter, it seems, according to J. T., is ambiguous because he "only states a historical fact without endorsing it." (Query: what effect is produced upon a *fact* by *endorsing* it?) A few pages further on, Procter thus writes: "The rubric before the Prayer of Consecration was added in 1661, to provide against inconveniences which had been felt in reaching the elements, when they were placed in the middle of the table, and the table stood north and south. Some divines had sought to remedy this by standing in front of the table, according to the order of 1549, '*afore the midst of the altar*,' and therefore with their back to the people during the consecration and their own reception. The priest is now directed to stand *before* the table *to order the bread and wine*, placing them so that he may conveniently reach them when he is to break the bread *before* the people." To my limited powers of comprehension there does not seem to be any "ambiguity" in this expression of Procter's views as to the meaning of the rubric.

In regard to Wheatley, J. T.'s tone is that of a sort of supercilious contempt, as if he were beneath notice in these days, when savans *more* than "moderately acquainted with English liturgical literature," as J. T., illumine the Church. Wheatley's book was edited (1837), with notes, by Dr. Jarvis (who certainly did know something); and as it is one of the books prescribed by the House of Bishops, in its course of study, and is used as a text-book in the General Theological Seminary, possibly it will outlive even J. T.'s depreciation on the one hand, and his extravagant if not ridiculous laudation of J. H. Blunt, on the other.

As to this, however, I am not concerned, neither is it a matter to trouble myself with whether J. H. Blunt be the Magnus Apollo of J. T., and other gentlemen whose proclivities are in a certain direction "I venture to think" (if J. T. will allow me to venture what he says he has done), that the "high-priori" style is not the best for newspaper correspondence, and that a man must not expect to carry everything before him, by lofty assumptions of superior knowledge, and an implied contempt for those who happen to differ from him. J. A. S. may be a nobody—probably he is; J. T. no doubt is somebody; but it may do him good to remind him that it is a bad habit to garble quotations, even of those whom he may stigmatize as "second-rate authorities," and that if he make it a practice he will get himself into serious trouble at no distant day.

December 12, 1870. J. A. S.

[NOTE.—J. H. Blunt, the Coryphæus of "advanced" Ritualists, ignoring grammar, history, and practice in the Church, settles matters very summarily, with a sort of *ipse dixit* conclusiveness "North side of the Table" ("right side," in American Prayer Book) doesn't mean what the words plainly do mean, but signifies a position in front of the Table, facing it, a little to the left of its middle point. Breaking the bread "before the people," means, J. H. Blunt declares, that the priest is to consecrate, "in front of, in full view of," the people who are behind him in the body of the church. A wonderful piece of information this to find place in a rubric, seeing that he is front of, in full view of the people necessarily, when in the chancel, whether at the Lord's Table or not.]

B. (P. 154.) VINDICIÆ SPENCERIANÆ.

A Narrative of the Proceedings against

JESSE AMES SPENCER, S.T.D.,

Professor of Greek in the College of the City of New York (1869-1881), and their Result.

Διὰ ταῦτ' ἀξιῶ τιμᾶσθαι.—Demosthenes.

In his great oration *On the Crown*, Demosthenes points out a serious difficulty which every man must encounter, who undertakes to defend himself against falsehood and wrong. Human nature, he intimates, as a rule rather likes to listen to aspersions on the characters of men, and takes a secret pleasure in seeing men, eminent for goodness or greatness, brought down from their height of virtue and prosperity to the more usual level of mankind, with its baser motives and conduct. The consummate orator also takes occasion to point out that people in general are not pleased with having a man speak of himself, so much and so continuously as he must, if he finds himself assaulted by detractors and enemies, who are determined to ruin him, if they can. Demosthenes further declares that he will do this speaking of himself as moderately and modestly as he is able; but that, if he is to defend himself at all against the venomous falsehoods of Æschines and the Macedonian hirelings, he must be allowed to talk more or less of himself, seeing that, under the circumstances, that is inevitable.

If the greatest orator whom the world has ever seen felt compelled to ask for indulgence in this respect towards himself, in using the glorious tongue of Sophocles and

Plato for discharging a righteous duty, certainly one, who aims only to assert his own integrity and honesty, may well beg, in plain English, that he be heard patiently, and without prejudice, in the effort to defend his character and good name, even though a large part of what he says must be about himself.

Inasmuch as a straightforward, intelligible narrative will probably put matters in the clearest light, and with the least offensiveness on the score of talking of oneself, the writer of these Vindiciæ has resolved to tell the story in this way, and to leave the reader to draw his own conclusions.

In the spring of 1869, Dr. J. J. Owen, Professor of Greek and Latin in the College of the City of New York, died, and in October of that year the Board of Trustees (consisting of twelve members) appointed to the chair of the Greek Language and Literature Dr. J. A. Spencer, whose reputation as a scholar and able teacher was avouched, by abundant testimonials, to be well known and established.

This appointment was made with only two dissentients, *i. e.*, W. Wood and N. Sands. The former had a candidate of his own, whom he urged on the Board specially on the ground that his father had been consul at Liverpool!—though, in what way this fitted the said gentleman for the chair of Greek, he did not condescend to explain. The latter of the two was a well known hack politician, who succeeded in getting himself paid, for a considerable time, by both political parties, which certainly showed great shrewdness on his part, and rendered his opposition to a decent man's appointment rather gratifying than otherwise.* Some three months earlier, A. S. Webb was ap-

*Sands (*alias* Tartuffe) about this time undertook to show his knowledge of the classics, and his profound appreciation of ancient literature. He was keenly satirized, in the *Albany Evening Journal*, for thus making a donkey of himself, and proving afresh that fools oft venture where angels fear to tread.

pointed successor to good Dr. Webster, the faithful head of the "Free Academy" and the College from the beginning (1847). The new Dux was a graduate of West Point, and had served creditably in the War for the Union; but he had had no experience in academic life or duty, or given any evidence of fitness for so responsible a position.

The Professor of Greek found himself in the course of the first college year in somewhat of a difficulty. He had been accustomed to deal with young people of character and gentlemanly manners and instincts. But here, in this institution, he found that the Freshmen and Sophomores were, to a large extent, a rabble of boys, quite too young to enter upon higher studies, and many of them without any culture at all, or any gentlemanly training. The sections were entirely too large and unwieldy to deal properly with, consisting in some instances of over forty, and frequently of thirty-five, crowded together in a room quite too small, every inch of which was thus filled up. For a time he tried to influence them for good by appeals to the fact that, as young men or lads of principle, who were receiving the benefit of higher education free of cost, they ought to be thankful, and strive to make the most of their opportunities. On finding, however, that these motives were not urgent enough to bring about what the professor wished, he resorted to such discipline as lay in his power, and which, if it had been properly carried into effect by Dux, would have relieved him of much subsequent annoyance and trouble.

It is necessary, before going further, to explain in regard to this matter of discipline in the College of the City of New York. Every section of every class was furnished with a book, in which the professor or instructor entered the names and offences of such students as he thought needed to be disciplined. But he had no power himself to inflict any punishment for disorder, insolent conduct, inattention, neglect of duty, or any thing else. Dux had it all

in *his* hands. If he chose to affix demerit marks, few or many, he did so; if none at all, he was responsible to no one. If he saw fit to treat the professor's charge as groundless or even false, or to allow a student flatly to contradict a professor or instructor (which often happened) he did so, and there was no redress. This put every man virtually in Dux's power, and the Professor of Greek ere long found that out to his cost; for Dux had always sought popularity among the students, and as, with rare exceptions, he sided with the offender, so the result was, in reality, a sort of premium on bad behavior in the Greek department.

The first year passed away, and the second was begun in September, 1870. Apparently matters were in a fair condition, and the Professor of Greek, who now understood clearly the material he had to deal with, expected to go forward successfully with his work. But he did not know as much then as he learned subsequently. W. W. had never forgiven him for being elected in place of the once consul's son, and so a nice scheme was prepared, Dux being selected to pull the chestnuts out of the fire, and to save crafty W. W. from burning his own fingers. Dux was ordered to draw up a report respecting "incompetent" professors, who ought to be removed, on account of "old age," if nothing else. Although the Professor of Greek was twelve years younger than Prof. Docharty, and six and eight years younger than the two others assaulted on this ground, yet it was thought convenient to "lump" him in (as a fit compeer of Tartuffe's in the Board elegantly phrased it), so as to make a clean sweep at once of men whose places were wanted for other persons. Accordingly, Dux leading under W. W.'s urgency, and the patriotic Sands's assisting, the Executive Committee reported against four professors as unfit for their places.

This assault was made in midwinter (December, 1870), and came very near being successful by a *coup de main*. The Chairman of the Board, Bernard Smyth, Esq., having ruled

that it required a majority of the whole Board to displace a professor, the nicely arranged plot failed at that time. In *The Sun* of December twenty-sixth it was stated, and truly, that "the attempt at removal of Professor Spencer of the College of the City of New York, which came up at the last meeting of the Board of Trustees, was a clear case of persecution and injustice; for this distinguished scholar had already a wide-spread reputation for his eminent ability as a disciplinarian and teacher in various colleges and large schools. The animus of the thing was shown by the fact that already, weeks before, it was currently reported who was to take his place."

The Greek professor remained in his position (as did the other assailed professors in theirs), and went on with his work more and more earnestly and diligently. One of the New York evening papers, in March, 1871, in giving an account of the semi-annual examination in the College, said that "the president expressed himself as especially pleased with the results in the Greek department, in which the students exhibited most gratifying proficiency." It was through Professor Spencer's initiating and urging improvement that the course was much enlarged, and the young men studied under him double the number of authors previously in the curriculum, and read more than twice as much Greek as had ever been even attempted in Dr. Owen's time.

Praise was liberally bestowed upon the Greek department, both in the public prints and by scholars from other institutions visiting the College. Dux expressed himself as perfectly satisfied, and again and again lauded the management of the department, with its various improvements and additions, putting it more nearly on a par with the Greek course in Columbia, Yale, Trinity, etc. In the Annual Report of the Faculty, 1875, special mention was made of the highly satisfactory results flowing from the increased attention to the study of Greek and its invaluable literature.

This state of things continued for some years. The professor gave himself wholly to his work with the higher classes, as well as to oversight of the helpers in his department. W. W. was not in the Board in these times, and it was supposed by the professor that he had been forgiven for unwittingly crossing this man's path, and interfering with his favorite scheme. But never was a poor mortal more mistaken. W. W., filled with the *perfervidam vim Scotorum*, belonged to a race that doesn't forget, and that holds a grudge for a hundred years, if necessary, as well as for ten. He was put back into the Board in 1875, and, soon after, trouble began again. As noted above, W.'s false assertion, in 1870, against the Greek professor was, that he was one of the "incompetent" ones; this mean and malicious charge was again renewed. It is true that the Board of Trustees had emphatically repudiated the slander by refusing to displace the professor, and he was simple enough to think that eight or nine years of actual and successful work ought to suffice to put down assertions or charges of this kind to his disparagement. But not so did vindictive W. regard it. He was resolved to have the Greek professor put out, and to have this done as soon as he could accomplish it. Having got himself placed in the Executive Committee, he took steps, early in January, 1878, to force Dux to do the dirty work of 1870 over again. Dux resisted for a time; told each of the obnoxious professors that he was indignant, and felt outraged, and further declared that he would never be a party to anything of the kind. Soon after, however, he gave way to W.'s pressure and importunity, and, though professing to be a friend and supporter of the professors marked out for virtual ruin and disgrace, he joined hands with the man whose aim was to extrude the Greek professor first of all, and as many more as he could.

Even then, it took nearly a year to effect the coveted result, and matters were progressing so slowly that it was

found necessary to put another engine at work. This, which partook of the Star Chamber and Holy Inquisition mode of doing things, was what W. called a "Secret Committee," that is, a committee of three persons, who were to visit the College frequently, and were to act on the principle, *aut inveniemus viam aut faciemus*. Charges of some kind or other must be had, and the committee entered upon their contemptible and rather unsavory task. Every thing was conducted in absolute quiet and secrecy. Students were taken aside and questioned, under pledge not to divulge any thing to the professors. Section books were overhauled and garbled, and all sorts of gossip and petty scandal were collected. Not a word was hinted or said to the Greek professor all this time. He was being watched by several pairs of eyes of those who were to report all that they could see, or hear, or imagine, to his disadvantage. He was kept wholly in the dark, and not a single opportunity was given to him to know of the undermining process which was going on, or to meet accusations or accusers. Such a course was pursued towards him and the three others that, if it were pursued towards professors and instructors generally, it would empty the concern of nine-tenths, or more, of the men employed in it, from Dux inclusive downwards. The "Secret Committee" was appointed in March, 1878, and when, after eight months' gestation, it had got matters in such a shape as that it seemed impossible for any of the doomed ones to escape, the Greek professor and his colleagues were summoned, separately, to meet the Committee and learn their fate. The Greek professor met the Committee, Dux and Wood also being present, November second. The chairman, B. F. Watson,*

* This personage, who became quite notorious afterwards in the newspapers, as "Ten Dollar Watson," "Wicked Watson," etc. (he having grossly slandered the newspaper reporters), was just the man for the position he occupied. He was one of the blatant political stump orators, unscrupulous in assertion, and lashing himself into fury in his speeches in the Board, like a wild beast in a menagerie. What was to be expected from such a fellow, but just what happened, when he took gentlemen and scholars in hand?

was, I think, a lineal descendant of old Thersites, who was flogged by Ulysses on a certain occasion for his noisy impudence. He was quite profuse in fulsome protestations of high respect for the professor's scholarship, ability, etc., and then went on to say that there were various "rumors and allegations" in circulation against him. The professor asked for the names of his accusers. This was refused peremptorily, and when he remarked that it was hardly a fair thing to attack any reputable person on vague rumors, for which no one was responsible, Thersites Junior truculently affirmed that *he* would be responsible for them—and that was enough. He took up some section books, in which two or three disorderly students had been entered, and thereupon said that there was too much of this sort of thing done by the Greek professor, utterly ignoring the fact that the professor thus showed his determination to do all in his power to preserve perfect order, and also the more significant fact that Dux had failed to do *his* duty, which was to discipline these students as they richly deserved. After some contemptible insinuations that the students in Greek were not getting all the advantages which they might, could, would, or should get, if the department were regulated by the Thersites standard, he (who did all the talking) coolly told the professor that the best thing he could do was to resign, and get out of the way, before he was thrust out by action of the Committee and the Board.

It is proper to state here that Mr. Rufus G. Beardslee, the Chairman of the Executive Committee, an honorable gentleman who knows what is due to a gentleman, assured the Professor of Greek, when he learned what the "Secret Committee" were engaged in doing, that he was astounded at their design and purpose. Mr. Beardslee had never thought for a moment of appointing a committee who should undertake, by such means, to oust a professor from his Chair.

The language and course of Thersites, and his aiders and abettors, made it plain to the Greek professor that it was a foregone conclusion in the minds of the "Secret Committee." Their calling him before them was not, and was not meant to be, of any service to him or the cause of truth and justice. He was to go out—*vi et armis*, if necessary—but, at any rate, to go out. This was made still plainer at an interview with W. W. December twelfth, who, with a tone and manner almost brutal, said in so many words, that Prof. Docharty, the Greek professor, and the whole batch of professors ought to have been turned out in 1870. They were unfit for their places, he insultingly added (Dux so testifying, he alleged), at that time; they were unfit now; and he was resolved to see them out this time, *without fail.*

The "Secret Committee" had frequent meetings at the College, and reported verbally to the Executive Committee, December twenty-first. They urgently recommended that the Professor of Greek be displaced, and a majority of the Executive Committee so resolved. As this Committee, by a strange and unusual arrangement, numbered nearly half the entire Board of Trustees (that is, consisted of ten, the Board of twenty-two), and as two of its members (W. W. and Dux) had votes in both the Committee and the Board, it was evident that what the majority of the Committee decided upon was equivalent to *un fait accompli.* Hence, there was no waiting for action on the part of the Board; the Committee took for granted that they could control the Board, and with a sort of sarcastic contempt for that body, nominations were actually made to fill vacancies—which were not yet existing!

W. W., no doubt glad of the opportunity, appointed at once, December thirtieth, 1878, for a special meeting of the Board to act on nominations, and dispatch the ousted professors, and all belonging to them, to the region of Hades, as quickly as possible.

The meeting was held at the time named, and a very long and tedious meeting it was. Though one of the members shed some tears of entreaty against the whole proceeding, Thersites became very fierce in style and manner, and uttered a number of positive falsehoods in the course of his speechifying. He succeeded in his main point, however, which was to prevent the Board from inquiring into and knowing on what flimsy pretences they were called upon to condemn and expel the Greek professor. He was persuaded, by those whose advice he thought he ought to follow (though contrary to his own impulse and conviction), to resign, on certain conditions, viz., that he be made Emeritus Professor, on a stated, very much reduced salary. W. W. and his special tool, Thersites, fearing that he might contest the action of the Committee and the Board, and expose to public gaze some of their disreputable measures, were eager in urging instant acceptance of the professor's resignation. He was appointed Emeritus Professor for one year (afterwards for two years) from the time his successor's appointment took effect, and Mr. A. Stickney was elected in his place.

A great many aggravating statements were made at this meeting. Two of these the Greek professor deemed it proper to speak of, under his own name, in a communication to the *The Sun*, January second, 1879, as follows :

"*To the Editor of the Sun :*

"SIR.—In your article yesterday on 'Professors Stepping Out,' there are some things which, in justice to myself, I must ask a small space to set right. Mr. Trustee Wheeler asserted that the classical department was weak, and that our graduates do not get as complete a training as at Harvard, Yale, Columbia, etc. This is true ; but why is it so? The facts are, that the students in this College do not know a letter of Greek till they enter the Freshman Class, whereas in all other Colleges, the Freshmen are expected, on entrance, to know as much Greek as we or any one else

can accomplish teaching them by having only three hours a week, for two years, to do it in. A student with us who enters the Junior Class, if he be a reasonably good student, is then just fitted to enter Yale or Columbia, so far as Greek is concerned. Hence, it is not the fault of the Professor at all that the classical department is weak. It arises out of the necessity of the case; for there is not sufficient time to do any more than we do. No man, let him be as young as the Executive Committee think he ought to be, and with as much new blood in him as they say they are desirous of infusing into the City College, can accomplish impossibilities, and I hold that it is equally unfair and absurd to blame the Greek department for not doing what no sane man would ever attempt to do. Another point: Mr. Trustee Watson, chairman of the sub-committee of the Executive Committee, made some assertions in regard to discipline in certain departments, which, so far as mine is concerned, I pronounce to be wholly unfounded and *false*. He 'lumped' the four professors together in a very convenient way for his purpose, and declared that he should not speak of any one separately. He then went on to say, in order to illustrate his position, that students were and are in the habit of throwing beans and stones around the rooms of these Professors; that they piled up chairs and settees, indulged in stupid jokes, laughed and talked and sung and what not, and became so outrageous at times as to disturb the classes in the adjoining rooms. Now, I am not authorized to speak for other gentlemen—they may speak for themselves if so they choose—but I most distinctly and unqualifiedly declare that, so far as the Greek department is concerned, these statements are absolutely *untrue*. I challenge any proof to the contrary. I affirm that never has there been any interference with my recitations or my teaching by such offences against order and attention as Trustee Watson talks so glibly about. I also affirm, of my own knowledge, that, in half a dozen other

rooms among those praised by Mr. Watson, there has been as much entering names into the section books as in mine. I write simply in self-defence, and I utterly repudiate any idea or supposition that I wish to have anything covered up as unfit for the public to see and know.

"J. A. SPENCER,
"Professor of Greek Language and Literature."

The comment of *The Sun* was characteristic and pointed: "As to the merits of the quarrel between some of the trustees and some of the professors of the so-called College of the City of New York, we have at present nothing to say. But the fact that such a quarrel has broken out, and that the trustees have undertaken to abolish the professors, calls public attention anew to a costly excrescence on our school system. The short way out of the difficulty is to abolish the so-called College itself—trustees, professors, and all." *The Evening Post*, *The World*, and some other papers took nearly the same view.

The fixed intention of these men was to put the Professor of Greek out on the sidewalk at the earliest possible moment. W. W. was particularly imperative that there should be no delay, and in his opening address, on being elected Chairman of the Board for 1879, he made a display of himself by a little cheap learning, and in connection therewith by various mean insinuations that the Greek professor was something of an ignoramus and a fraud. But, as it happened, much to their discomfort, Mr. Stickney was travelling abroad, and could not be heard from directly. Hence the Greek professor, still holding his office by the terms of the resignation, went on with his duties for three months longer. At last, the reticence of Mr. Stickney became intolerable to those who showed themselves to be "good haters," at least; and it was resolved that the Greek professor should be expelled, whether Stickney came or not. The Executive Committee, having had the power put into their hands by a motion to that effect, fixed upon April

second as the latest point at which he should be allowed to continue to instruct the classes in Greek. Dux was ordered (if the professor-elect had not accepted by that time) to put the department into the hands of a tutor, a very worthy young gentleman, but a graduate of only two years' standing, and quite unprepared to assume so weighty a task. No grosser insult, on the one hand, could have been offered to the professor, and no greater injustice, on the other, could have been set on foot against the students, especially of the Senior and Junior Classes.

At a meeting of the Board, April first, 1879, there was a renewed contest over the Greek chair. W. still preferred and pushed his notable candidate, the Liverpool consul's son; the majority of the Executive Committee recommended Rev. Mr. Anderson of Connecticut for the position; but, by a fortunate combination of circumstances for one of the tutors, who had long been waiting for advancement, and who also had energetic personal friends in the Board, he was elected. Early next morning, not losing a moment, he was "on hand," of course, and between him and Dux the now Emeritus Professor was immediately and unceremoniously ousted from his room. All the instruction, as he had been conducting it, in Sophocles, Plato, Demosthenes, etc., was cut off, and the *novus homo* busied himself for the rest of the term, as best he knew how, in a position into which the comity existing among those who claim to be gentlemen and scholars ought to have forbidden him to allow himself to be forced.

At the opening of the meeting, the Greek professor presented an "Appeal and Remonstrance," an appeal to be allowed to carry forward the work in his department so as to secure the largest results for the higher classes (the Seniors, in a paper signed by them, having specially begged for the same), and a remonstrance against the ungenerous and unhandsome interference with the professor, just towards the close of the term, in the successful discharge

of his important duties. This document was read by the clerk, but (as was to be expected) produced no effect. The majority of the Board would not listen to anything calculated to disturb in any wise their predetermined action, and hence the appeal was handed over to the Executive Committee, to deal with it as they saw fit. There it was treated with quiet contempt, of course, as fit only for the waste-basket. The "old men" were in the way. They must be pushed out of sight, as soon as it could be done.

The Emeritus Professor of Greek reported himself for duty regularly, after his expulsion from his chair; but no duty was ever assigned to him, in his proper line, during the rest of the year. He was charged, however, with work in examining candidates from the public schools for entrance into the Introductory Class, and took his full share of that wearisome duty.

Professor Docharty applied to have the emeritus professorship continued after the two years, 1879–1881, were ended, with the small appropriation attached. The Greek Professor put in his application at the same time for the same purpose; but the Board did not waste any time over those who were to them only *canes mortui*. The applications were peremptorily refused; and that was the last that the venerable Emeritus Professor of Mathematics, and the Emeritus Professor of Greek, had to do with the managers of affairs in Lexington Avenue and Twenty-third Street.

This narrative may not inaptly be closed with some words of the great scholar, RICHARD BENTLEY, who, more than a century and a half ago, felt himself outraged by shabby treatment, and expressed his indignation and disgust therefor: "The highest reputation in letters, acquired by repeated proofs for the space of above thirty years, like Jonah's gourd, is in one day to be blasted by an insect. Let nobody confide or be secure in his good name; a worm, a maggot, without a name, can demolish it in a trice."

C. (P. 158). REPORT OF THE CUSTODIAN OF THE STANDARD BIBLE.

NEW YORK, *October 8th*, 1886.

Right Reverend Fathers in God:

At the General Convention of 1883, as I was duly informed by the Reverend Secretary, I was appointed by the House of Bishops "Custodian of the Standard Bible" of the Church. I received the appointment as a high honor, and also as involving duties and responsibilities of no light moment.

In the Secretary's communication, however, there was no information given as to what the Bishops understand to be the duties of the Custodian, neither was it stated what the Standard Bible of this Church is, or where it is to be found, in order that I might formally assume charge of it.

Under the circumstances, being left to my own judgment as to the honorable office bestowed upon me, and as to how to fulfil its as yet undefined duties, I have not attempted any thing beyond making certain inquiries and investigations in regard to the standard edition of the Authorized Version which is used in England. I have devoted such time as I could find for the purpose, to careful comparisons of different editions published by the Universities of Oxford and Cambridge, and the one issued as its standard by the American Bible Society in the United States. I have also added considerably to my own collection of Bibles in English, including the Oxford fac-simile reprint of the Authorized Version of 1611, an 18mo edition of the year 1618, etc.

In this connection I found profit as well as pleasure in consulting the reports of work done by the Rev. H. M. Mason, who held under your appointment the post of "typographical corrector," from 1856 onward, for some ten to twelve years. The result was to deepen the impression long entertained of that excellent scholar's diligence and faithfulness in discharge of the duties with which he was entrusted.

If the Right Reverend Fathers will be kind enough to give some light as to the work expected of the Custodian of the Standard Bible, and will specify, as far as possible, his duties and privileges, it will not only enable me to act with more confidence of my being occupied as they would have me to be occupied, but will also afford me the opportunity of conferring, rightly and properly, with University and other authorities who have charge of printing and publishing the Holy Bible.

One suggestion, perhaps, I may be allowed here to make, to this effect, viz.: The Bishops might name some edition published in England as the standard, and require the Custodian to obtain and hold, by their authority, a copy of such edition, in order, if possible, to secure in all our churches copies of the Bible fit and proper to be read in public services with the Apocryphal Books included. Or, perhaps, still better, the Bible and Prayer Book Society might be authorized to make the plates of a new edition, which shall be read by the Custodian, and by others if desired and practicable; which edition, being conformed in every respect to the English edition, shall then be pronounced to be "The Standard Bible" named in Canon 18, Title I.

Some such course must ultimately be adopted, or the American Church can never be certain of having a Standard Bible. The work is one which no publisher will undertake at his own risk; for such a volume cannot be made without large expenditure, both for the mechanical part,

and in order to command the services of the most accomplished experts in typography for the proof-reading, etc.

It would also seem but right, in view of the grave importance of the matter, that some steps should speedily be taken, *by authority*, in order that the clergy and people may be assured where they can find the English Bible in its entire integrity for use in God's House, as well as for family and personal edification.

As the Revision made in England (1881, 1885) is in measure incomplete and undetermined, and as the authorities of the American Church have not yet taken action thereupon, I forbear to speak of it here, save only to further suggest that, where it has corrected manifest typographical or linguistic errors, such errors should be noted, in the margin, or otherwise, in making plates of a new edition in America. Indeed, the importance of utilizing a *margin* cannot be overstated, seeing that in it the real results of criticism can thus be secured, and approved textual references more fully and accurately be given.

In the accompanying Appendix there is given, from the Journals of the General Convention. an abstract of what has been proposed and attempted to be done, in the matter of a Standard Bible, from the year 1817 to the present time. It will be found to be both instructive and suggestive.

Respectfully submitted.

JESSE AMES SPENCER,
Custodian of the Standard Bible.

APPENDIX.

1817. In the House of Deputies it was *Resolved*, That the Right Reverend the House of Bishops be respectfully requested to designate and establish some specific edition of the Old and New Testaments, without note or comment, to be considered as the authentic version or standard by which

the genuineness of all copies of the Holy Scriptures, used by the members of this Church, is to be ascertained; thereby to secure them against perversions, and the people of our Communion from error, either in discipline or doctrine. To this the Bishops (Bishops White, Hobart, Griswold, Dehon, R. C. Moore, Kemp, and Croes) replied:—

"The House of Bishops, deeming the fulfilment of the request of the House of Clerical and Lay Deputies, on the subject of an authentic version of the Holy Bible, a matter requiring very serious attention and deliberation, *Resolve*, That its members will give such attention and deliberation to the subject, previous to the next meeting of the General Convention, and report at the said meeting."

[This call was understood to have been made on account of a corrupt rendering of Acts vi. 3, putting "ye" for "we."] (Bishop Perry's edition of the Journals, vol. I., pp. 482, 498.)

1820. The Bishops reported that they had given attention to the subject during the interim. They note that the Bible is printed in England by special permit and under penalty to secure exactness. They say that Eyre and Strahan's edition of 1806 and 1812 "is spoken of as the most perfect extant." The Bishops further state that they had not seen a copy of this edition, but are of opinion, from what they know in regard to it, that "it may be safely trusted to as a standard" (vol. I., p. 559). The Bishops also passed a *Resolution*, that a Joint Committee be appointed, consisting of Bishops White, Hobart, Kemp, and Croes (on the part of the House of Bishops), "to take such measures as they may find suitable for the establishment of a standard, according to which all copies of the Scriptures to be recommended to the use of members of this Church shall be printed" (I., p. 560). The House of Clerical and Lay Deputies appointed the Rev. Drs. B. Wilson, Wharton, Wyatt, Rev. J. Kemper, and L. Sitgreaves, Esq., as Committee on their part (I., p. 561).

1823. The Joint Committee reported, that, on examining testimonies to Eyre and Strahan's editions of the Bible of 1806 and 1812, they believe these editions to be the most perfect of all in existence, "Accordingly, they recommend the adoption of the latter of these editions as the standard." They also name some copies as having been imported by S. Potter, bookseller, date 1813 (vol. II., p. 95).

1826. The Joint Committee appointed on reporting errors in the Bible (printed under Canon 2 of 1823), to be entered on the Journal, consisted of Rev. Drs. Wilmer, Wharton, B. T. Onderdonk, Rev. J. Kemper; it was "*Resolved*, That the Committee on the subject of errors in the editions of the Holy Bible, printed from the standard edition of this Church, be authorized to procure a copy of the said standard edition." Resolution concurred in by the Bishops (vol. II., pp. 121, 128, 180, 185, 195). [No action, so far as appears, was taken under this resolution, and hence, so far as known, no copy of the Standard Bible exists.]

1832. The Canons were revised and adopted. Canon XLVII. was entitled "Of the Mode of Publishing Authorized Editions of the Standard Bible of this Church" (vol. II. 358, 481). It was identical with Canon 18, Title I., of the present "Digest of the Canons."

1835. A resolution was adopted by the House of Deputies to appoint a Committee to consider the expediency of publishing an edition of the Standard Bible (Journal, pp. 55, 77). Rev. Henry M. Mason, Rev. Dr. Joseph Spencer, and Mr. Meredith, were appointed to be this Committee. The House of Bishops, by resolution, appointed the Faculty of the General Theological Seminary a Committee to compare and collate the best accessible editions of the Holy Bible in the English language, and to have printed by some printing establishment, which will undertake the expense of the work, a Bible to be set forth by them as the Standard Bible of this Church, and that they appoint some suitable

person to superintend the printing, and correct the proofs (Journal, pp. 109, 110; see also Bishop Perry, vol. II., pp. 613, 671, 672, 674, 675).

1838. The following resolution was ordered to accompany the Canon on the mode of publishing authorized editions of the Standard Bible (1832), viz.: *Resolved*, By the two Houses of Convention, that it be recommended to every future Convention to appoint a Joint Committee, to whom may be communicated all errors, if any, in editions of the Bible, printed under the operation of a certain Canon of this Convention; such errors to be notified on the Journal of the Convention, to which they may at any time be presented by the Joint Committee.

The Faculty of the General Theological Seminary (appointed in 1835, as above), in June, 1838, declined to undertake the work assigned to them, both because there were no funds to meet expenses, and because they had not access to the necessary best editions of the Bible.

1844. The House of Deputies *Resolved* (the House of Bishops concurring), That a Joint Committee, agreeably to a resolution appended to Canon XLIV., 1832, be appointed, who shall prepare a Standard Edition of the Bible to be presented at the next General Convention (Journal, p. 89). The House of Bishops concurred (p. 165). Committee of House of Deputies: Rev. Drs. Henry M. Mason, W. C. Mead, J. M. Wainwright, T. W. Coit. Committee of the Bishops; B. T. Onderdonk, G. W. Doane, W. R. Whittingham.

1847. Joint Committee re-appointed, Bishop Brownell taking the place of Bishop B. T. Onderdonk (Journal, p. 106).

1850. The New York Bible and Common Prayer Book Society made proposals to the General Convention, to undertake to publish a Standard Bible, under the auspices and supervision of the Convention (Journal, p. 223). Special Committee of the House of Deputies, appointed to carry

out the proposed plans: Rev. Drs. H. M. Mason, M. A. De W. Howe; Rev. Mr. Wiley, Messrs. R. F. W. Allston, and G. M. Wharton (p. 73).

1855. The Committee made a full and interesting report (Journal, pp. 31–34), stating what had been done, and recommending the Oxford medium quarto as the Standard Bible; also, that a contract be made with the New York Bible Society to publish, and that a joint Committee of five be appointed to supervise the reprint, correct errors, etc. New committee was appointed, viz.: Rev. Drs. Mason, Howe, S. H. Turner, T. W. Coit, C. W. Andrews. This Committee to report in full and in print at the next General Convention (Journal, p. 74).

1856. The Committee reported, through Rev. Dr. Mason, its chairman, and proposed resolutions (Journal, pp. 76, 77), appointing a competent person to correct typographical errors, together with an Advisory Committee of five to supervise the work in progress; and that a report be made in full at the next General Convention. Supervisory Committee: Rev. Drs. Mason, Howe, Andrews, Messrs. Luther Bradish, and H. D. Evans. Dr. Mason was appointed "typographical corrector" (pp. 147, 152).

1859. The Committee (Dr. Mason, Chairman, reported progress, naming the Oxford edition of 1852 as most reliable, and as near perfection as seems possible, and proposed resolutions (Journal, pp. 80, 81), appointing a Joint Committee to whom the proof-sheets should be submitted; also, that the Joint Committee have authority to issue the Bible so printed, as the Standard Edition of this Church. The resolutions were adopted, and Dr. Mason continued as "typographical corrector." Joint Committee: Bishops Whittingham, Elliott, Burgess, H. Potter, and Odenheimer; Rev. Drs. Mason, Howe, C. Andrews; Rev. J. Weaver, Messrs. H. D. Evans, E. A. Newton, and W. H. Bell (pp. 183, 363–374).

1862. Rev. Dr. Mason, as typographical corrector, re-

ported that, owing to causes beyond control, the work had been delayed, and the Standard Bible for the American Church was yet in the future. The Committee reported, expressing hope that the Standard Bible would ere long appear, and offering resolutions, to continue the efforts being made, and with the same authority as before to issue the Standard Bible. Joint Committee: Bishops A. Lee, Burgess, H. Potter, Odenheimer, and Stevens; Rev. Drs. Mason, Howe, W. Pinckney; Rev. J. Weaver, Messrs H. D. Evans, S. H. Huntington and W. H. Bell (Journal, p. 71.)

1865. The Joint Committee reported that they had not been idle, or indifferent to the important work in hand, but that the same difficulties existed as to the publication of the Standard Bible by the Bible and Prayer Book Society; and, further, that "they are not aware when, if at all, these causes shall cease." They express hope of better things in the future, and recommend continuance of the Committee with power as before (Journal, pp. 51, 159, 160). Dr. Mason made his third report, stating what he had been doing during the years past, urging the Oxford quarto of 1852 as the very best, and expressing a hope of some day seeing the Standard Bible in use in the American Church (p. 353). The Joint Committee were continued, and Dr. Mason was re-appointed "typographical corrector."

1868. The Joint Committee reported, that difficulties in the way seemed to be insurmountable; that Bishop Burgess, Dr. Mason, and Mr. H. D. Evans had been removed by death; and recommended that the Oxford quarto of 1852 be declared to be the Standard, and the Committee be discharged. The Committee was continued, however (Journal, pp. 120, 121, 251), and hopes were held out that "necessary funds" would soon be obtained.

1871. The Joint Committee was continued. Members appointed by the House of Deputies: Rev. Drs. Howe, Hare, Perry; Rev. J. Weaver, Messrs. S. H. Huntington, J. B. Stebbins, and James Pott; by the House of Bishops,

the Bishops of Delaware, Connecticut, New York, New Jersey, and Pennsylvania (Journal, pp. 250, 251, 386, 387).

1874. The House of Deputies re-appointed members of the Joint Committee. The House of Bishops disagreed, and the Committee was not re-appointed by them (Journal, pp. 197, 203, 354).

1877. No action was taken on the subject of the Standard Bible. A preamble and resolution were offered by Bishop Whittingham, on the subject of the revision of the Authorized Version by the Convocation of Canterbury, and the proper steps to be taken by the American Church in regard to it (Journal, p. 258).

1880. The subject of the Revised Version of the Bible was brought up, but no action was taken, the whole matter being laid on the table (Journal, pp. 38, 46). Later, the subject was again brought up, and a resolution adopted to appoint a Committee of five Bishops, five Presbyters, and five Laymen, to consider and report on the expediency of revision, etc. Disagreed to by the Bishops, specially for want of time to consider so vast and important a matter (Journal, pp. 59, 74, 167, 188, 310).

1883. In the House of Deputies it was *Reso'ved*, That the Committee on Canons be instructed to report such additions to Canon 18, Title I., as shall describe and set forth what is the Standard Edition of the Bible agreed upon by General Convention, and what provision has been made for custody of such Standard, etc. The Committee reported that, in their judgment, the Standard Bible is that agreed upon by General Convention of 1823; but, as the edition of 1812 is virtually not to be obtained, the editions by the Universities of Oxford and Cambridge may be regarded as substantially the same, differing only in unimportant particulars. They recommend no action, and asked to be discharged from further consideration of the subject. The Committee was accordingly discharged (Journal, pp. 219, 290). The House of Bishops appointed, on the part of that House, a "Custodian of the Standard Bible" (p. 115).

D. (P. 163). LETTERS ON THE STANDARD PRAYER BOOK.

The following Letters are printed for the information of all interested or concerned in the subject.

It is a matter of deep regret to the writer that he cannot give the Letters of the Rev. Chairman of the Committee in reply, but as permission to print his Letters was positively and even vehemently refused, there was no alternative left to the writer of the Letters here given but to print his own, without note or explanation, and let the reader judge for himself, as well as he can, under the circumstances.

J. A. S.

NEW YORK, *St. Barnabas's Day*, 1881.

NEW YORK, 71 LEXINGTON AVENUE,
May 13th, 1881.

DEAR DOCTOR:

Although you have not favored me with a response to my last letter's queries (April 29th), I write again, and hope to bring the matter to a conclusion. Let me recapitulate, and use, as I promised, the privilege of plain speaking.

1. Mr. P. P. Bailey, by order of the Council of Mississippi (as I am informed), brings a charge, at the General Convention of 1880, against a certain edition of the Prayer Book, of discrepancies in the Nicene Creed punctuation. They are handed over to the Committee on the Prayer Book.

2. One of this Committee calls on the Rt. Rev. Bishop Potter, presents these discrepancies in punctuation, and gathers from his interview that the book, faulted on this account simply, was not read and corrected by the Standard Prayer Book.

3. The Committee on the Prayer Book, considering this gentleman's statement as "specific information" as to the untrustworthiness of the edition published by Thos. Nelson & Son, report positively, that it had "*not* been compared and corrected by a copy of the Standard Edition, set forth by the General Convention, in the year of our Lord, 1871, and published by the New York Bible and Common Prayer Book Society, and *is unauthorized* by the Church."

4. This is published in the Journal of 1880, and a stigma thus cast upon an honorable publishing house by name, and of course upon the presbyter (though not named) who read this and other editions of the Prayer Book for that house.

5. Immediately on learning, through the Journal, of this report of the Committee, I avow myself responsible for the book, and write to you on the subject. I affirm that the charge made in the report of the Committee is not correct, as to facts, and that it "must be proven or withdrawn."

6. You accept the alternative, and beside terming the book—the whole book, remember, of over 600 pages—"a slovenly affair, whoever is responsible for it," you make yourself responsible for the correctness and propriety of the charge against it.

Let us see, now, where we stand. In 1868, the General Convention appointed Bishops Eastburn and Randall, and Doctor (now Bishop) Howe, a Committee to take the Standard Prayer Book and restore the stereotype plates to conformity with the Standard of 1844, and to correct whatever errors, omissions, etc., might be found. These Right Rev. Gentlemen reported, in 1871, a corrected Standard Prayer Book, printed from the stereotype plates of the New York Bible and Common Prayer Book Society, saying, in their Certificate, "we hereby declare this Prayer Book, so corrected, to be the Standard." The Convention, by formal vote, in October, added its imprimatur, and this book, obtained by me from Mr. James Pott, was the one I used in comparing and correcting Nelson's edition in 1878.

Strangely enough (somebody having done the deed), the punctuation of the Nicene Creed in Morning Prayer differs, in *nine* particulars, from the same Creed in Evening Prayer. These discrepancies were there then, and several of them are there still, though three General Conventions have passed since. Changes in punctuation of the Nicene Creed have been made from time to time ; at least three or four recensions have been made by the Custodian and the Joint Committee on the Prayer Book ; and recently, as I am informed, a quite new punctuation of the Nicene Creed has been fixed upon, changing it from the Standard of 1871 in some fifteen to eighteen places.

What was I to do? was the question ; for not only in this comparatively unimportant matter of a colon for a semicolon, or a semicolon for a comma, or a period for a colon, and the like, in the Nicene Creed (where there is no possibility of supposing doctrine to be in any way imperilled), but in points of real importance, the Standard Prayer Book (which we must suppose was read through by all these Right Reverend and learned men) abounds in incongruities and contradictions in the way in which it is printed. Why, there are not less than *a hundred* places, in which sometimes capitals are used, sometimes not ; sometimes commas and colons, at others semicolons and periods ; sometimes right word or words, at others a wrong word used in the same passage from Holy Scripture, in different parts of the Prayer Book ; and so on.

What was I to do? I repeat. Was I to constitute myself a corrector of *The* Standard Book (as you emphasize it), set forth by Right Reverend and learned divines? Was I to change the Nicene Creed in one place to make it conform to the same Creed in the other? (In the English Prayer Book, you remember, this Creed occurs but once, viz , in the Communion Office. In the American Prayer Book it is found twice ; *i.e.*, in the Morning and in the Evening Service.) Was I to arrogate to myself the office of Custo-

dian and Joint Committee on the Prayer Book, who have (or at least exercise) the right to make corrections in the plates of *The* Standard Prayer Book? Whether rightly or wrongly, I did not feel it to be my business to undertake any such work; and so I compared and corrected new editions by the Standard, as I had it before me; in the hope that, some time or other, this precious volume might fall into the hands of some one practically acquainted with the science of typography, and able to render it perfectly harmonious in each and every part, down to each and every letter and point.

I marvel that the gentleman who made the motion, and the Council of Mississippi which agreed to it, did not take some trouble to investigate this matter of the Standard Prayer Book, before instructing a delegate to offer such a resolution as Mr. Bailey offered; but I marvel still more that the Committee on the Prayer Book, here in New York City, with every opportunity open to them, did not think it worth while to get at the actual facts of the case before making and publishing so rash, unfair, and to speak plainly, untrue a report, as that is in the Journal of 1880, p. 84.

Plainly, as far as I can judge of what is fair and just, all that the Committee on the Prayer Book had any right to do was, having called the attention of Bishop Potter to a variation of punctuation in the Nicene Creed, to ask him to see to it and have it corrected. They had no right, so far as I can see, to pronounce unqualifiedly, as they do, that the edition of the Prayer Book published by Nelson & Son, had *not* been read and corrected, when the Bishop says that it *had* been read as the Canon requires. This flat contradiction of the Bishop is very singular certainly, and the affirmation of the Committee, that the book is *unauthorized*, seems hardly anything else but arrogant and baseless; for there stands the Bishop's Certificate, and he has never communicated with me, or any one else, on the subject, or taken any steps whatever to disown his authorization of this particular edition.

Is the charge proven, or is it not proven?

The matter rests with *you* now. If you do not judge it expedient to take any action, I shall reserve to myself, as due to myself, the privilege of informing Bishop Potter of the whole matter, and, if need be, of putting myself right with the Church at large, in such way as may seem fitting and proper.

As ever, very truly yours,

J. A. SPENCER.

The REV. DR. PAYNE,
Chairman of the Committee on
the Prayer Book, General Convention, 1880.

NEW YORK, *May 19th*, 1881.

DEAR DOCTOR:

Your letter received yesterday I read with some surprise, I confess. I have read it over carefully twice since, and am more than surprised at its contents, ignoring as it does the real points at issue, and spending its strength upon a matter of comparatively small moment.

If my long and, I fear, tedious communication of the 13th inst. did not make matters clear to you, and convict the Committee on the Prayer Book (1880) of what I there affirmed, in regard to rash and unjustifiable language and action, why then I "give it up," as something not within my capacity. That discrepancies do exist (in using a comma for a semicolon, and a semicolon for a colon in several places), in punctuating the Nicene Creed, in the book faulted, is plain enough; but I reiterate that, in respect to the Nicene Creed, the punctuation is, and has been for many years, unsettled and confused, and that the present Standard does not agree with the 1844 Standard, nor with itself, in Morning and Evening Prayer. If, from so small a basis (of less than two pages) you deem yourself at liberty to assert what is not true, that a book (of over 600 pages)

was *not* read, and *is unauthorized*, why then it were worse than useless to proceed any further on my part.

Your expressing your doubt or suspicion as to whether or no I tell *the truth* in what I state (under my own name, too), is rather hard to bear, coming from a brother clergyman; but, we will let that pass; it is not worth getting vexed about.

The Bishop, as you ought to know, never furnishes a Certificate to the presbyter reading editions of the Prayer Book; and your demand for one from me is, under the circumstances, simply preposterous. The publishers took care to obtain the proper written authorization from the Bishop, and they have it still, of course.

As I can do nothing more towards securing the carrying out your own offer, viz., to *prove* or *withdraw* your charge, it seems hardly worth while to continue this correspondence. I shall, perforce, take such steps as may be necessary in order to put myself right with all those whose good opinion and confidence I respect and desire to retain. I may be compelled to print this correspondence (or a part of it) in self-defence. There can be no objection on your part, I presume, to this course.

Very truly yours,

J. A. SPENCER.

The REV. DR. PAYNE.

P.S.—Mr. Bailey very politely and promptly answered my letter of inquiry, and referred me to the Reverend gentleman who brought the matter up in the Council of Mississippi (1880). I have the Rev. Mr. Moore's letter written to the publishers not long since, and also the Resolution of the Council of Mississippi.

NEW YORK, *May* 23*d*, 1881.

DEAR DOCTOR:

Your letter of Saturday did not reach me till this morning. I feel that I ought to say one or two words more, and, with these said, I shall trouble you no further.

You have in substance done all that I asked or expected, in the matter of withdrawing your charge, though not so graciously as I could have wished from an old friend. If you had done this at an earlier day, there would have been no need of my writing to you, or your reading my poor epistles.

There is a difference of opinion among "gentlemen" as to the right which a man has or retains in a letter written and sent to another person. That he has *some* right appears to be plain; but, "gentlemen," according to my experience, honestly differ as to just what that right is. I am disposed to take the most liberal view on this point; and as you positively decline to have any of your letters to me put in print, I shall not print them of course. One or two of mine to you, however, I shall, as at present advised, put in print (to save the labor of copying them), for the benefit of those to whom I have alluded in my last letter to you.

If in any wise I have forgotten or violated the courtesies of a Christian man and brother clergyman, I beg leave here sincerely to apologize for it, and to ask that it be forgiven.

I should be very glad to see you when you come to New York, either at my house, or anywhere else more convenient to you.

Very truly yours,

J. A. SPENCER.

The REV. DR. PAYNE.

Specimens of Contradictions, Incongruities, etc., in the Standard Prayer Book of 1871.

Angel : angel.
Apostles : apostles.
Law : law.
enquired · inquired.
Kingdom of God : kingdom of God.
Kingdom of Heaven : kingdom of Heaven.
Kingdom of heaven : kingdom of heaven.
Inspiration : inspiration.
Gospel : gospel. Publican : publican.
Holydays : Holy-days : Holy Days.

One passage (in one place) of only *ten* lines, differs from the same passage (in another place) in the letters H and T, *eleven* times, for h and t.

The discrepancies are numerous where commas are for semicolons, colons for periods, periods for exclamations, commas inserted, commas left out, etc.

E. (P. 202). LIST OF PUBLICATIONS, ETC.

1. The Christian Instructed in the Ways of the Gospel and the Church. 1844.
2. History of the Reformation in England. 1846.
3. The East : Sketches of Travel in Egypt and the Holy Land. Illustrated. 1850.
4. History of the United States, from the Earliest Period to Death of Mr. Lincoln. Illustrated. 4 large 8vo vols. 1856–1869.
5. Greek Praxis (for Beginners). 1870.
6. The Young Ruler who had Great Possessions. 1871.
7. A Course of English Reading. 1873.
8. Sketch of History of the Protestant Episcopal Church in the United States. 1878.
9. Five Last Things: Studies in Eschatology. 1887. 3d edition. 1890.
10. Memorabilia of Sixty-Five Years. 1890.

PAMPHLETS, REVIEWS, ETC.

1. Essay on Inspiration of the Holy Scriptures (before Alumni of General Theological Seminary). 1865.
2. Sunday Street-Cars (prize tract). 1872.
3. On Pronunciation of Ancient Greek (before N. Y. University Convocation). 1875.
4. Your Life; What Is it? What is it to be? (tract). 1886.
5. St. Paul's "Thorn in the Flesh," and its Lessons (A Homily). 1888.

Review and Magazine Articles; Homes of the Poets (1850); Irving's Mahomet (1850); Modern Lexicography, Latin Literature, (1851); John Wesley's Prayer Book (1862); Visit to St. Alban's, New York City (1868); The Harvard Shakespeare (1881); Greek Lexicography (1883).

EDITORIAL WORK.

1. New Testament in Greek (with Notes). 1847.
2. Cæsar's Commentaries (Notes and Lexicon). 1848.
3. Arnold Series of Greek and Latin Books. 1846–56.
4. Poems by Dean Trench. 1856.
5. Synonyms of the New Testament, by the same. 1854.
6. History of the World (Vol. IV., America). 1868.
7. Xenophon's Anabasis (from Prof. Crosby's MS.). 1875.
8. Origen's Works (vol. IV., "Ante-Nicene Fathers," under Bishop Coxe's supervision). 1885.
9. Various Articles in "The American Cyclopædia," 1857–63, 17 vols., and on Staff of Revisers and Contributors of "The American Cyclopædia" (Appletons). 1873–76.
10. Church Literature of the Century (in "Centennial History of the Diocese of New York"). 1886.
11. Articles on Bishops and Clergy in "Cyclopædia of American Biography." 6 vols. 1887–89.

ADDENDUM: On p. 78 it was accidentally omitted to state that Bishop C. Chase, of New Hampshire, by invitation of the Standing Committee of the Diocese, performed Episcopal duties in New York, beginning Dec., 1849, three months, Dec., 1850, five months, and Jan., 1852, nearly nine months.

INDEX

"Advanced" ritualism and progress, 35, 44–46.
Alexander, Bishop, Bampton Lectures, 170, 204, 205.
Alexandria, Egypt, 96, 97, 101.
Ames, Captain Jesse, 15, 16.
Ames, Mary, Mother of J. A. S., 15–18.
"Anglo-Catholic Revival," 33–35, 90, 140.
Ante-ritualistic services, in general 42–45.
Anthon Prof. Charles, 24–26.
Anthon, Rev. Dr. Henry, 39, 68, 70.
Appleton, D. & Co., 64, 65, 76; Mr. and Mrs. John Appleton, 128.
Armstrong, Rev. John, 52.
Authors and Publishers, 64, 65, 75.
Ayres, Miss Anne, Life of Dr. Muhlenberg, 183, 184, 193.

B.

Barry, Rev. Dr. E., 23.
Beardslee, R. G., 222.
Beardsley, Rev. Dr. E. E., 166.
Belcher, Dr. George E., 79.
Benton, Rev. George, 19, 20.
Berrian, Rev. Dr. W., 106, 161.
Bible Standard, Report of Custodian of, 229–237.
Blatchford, Samuel, classmate, and Justice of the Supreme Court of the United States, 29.
Blomfield, Rt. Rev. C. J., sketch of, 198, 199.
Bloomfield, Rev. Dr. S. T., sketch of, 197, 198.
Bolton, Dr. Curtis, 78, 79, 93, 103.
Brand, Rev. Dr., 36. 166.
Bronson, Rev. W. W., 177.
Brown, Rev. Dr. John, 39, 48.
Burgess Bp. George, sketch of, 169–171, 187.
Burlington College, N. J., 104–106.

C.

Cairo, Egypt, 97–99.
Cambridge University, England, visited, 84.
Carey, Arthur, ordination of, 67–70.
Chase, Bp. Philander, 112, 113.
Clark, Bp. Thomas M., 119, 185.
Coit, Rev. Dr. T. W., sketch of, 187–189.
Colburn, H., 118 120.
College of City of New York, 143; studies, etc., 144–150; attack on, 150–152. See Vindiciæ, 215–228.
Columbia College, N. Y., 23, 24; President and Professors, 24, 115.
Coptic Church, Egypt, Patriarch of, 99.
Coxe, Rev. Dr. A. C. (Bishop), 130, 161, 171, 174.
Croswell, Rev. Dr. W., sketch of life and work 171, 174.
Curtiss, Cyrus, 143, 191.

D.

Dana, Daniel, 110, 118.
Declaration of Certain Clergy and Laity (1868), 140, 141.
De Koven, Rev. Dr. Henry, 138, 139.
De Lancey, Bp. W. H., 113; sketch of, 164, 165.

Doane, Bp. G. W., 103–105, 169. 172; sons of. 104, 169.
Doane. Bp. W. C., 104 169.
Docharty, Professor G. B., 144, 154 218, 223, 228.
Dublin, 202, 204.
Duyckinck Evert A., 136; sketch of 193, 194.

E.

Eastburn, Bp. M., on ritualism, 172, 173 174.
Egypt 96–99.
England and Scotland, sightseeing in, 84–86.
Es-Siout, Coptic Bishop of, 99.

F.

Flatbush, Long Island, second parish 129–134.
Fleming Rev. Mr., and Mrs., 87
Florence the beautiful, 95.
Francis, Dr. John W., 79.

G.

Gainsborough, Earl. 57, 58.
Gaza, 100.
General Convention, 1844, 71; 1856, 72. 119; 1868, 1871, 1874, 136-139; 1883, 1886, 158; Conduct of Public Worship, 136–139.
Gillespie Rev. Dr. G. D., classmate and Bishop, 33.
Goshen, N. Y., first parish, 38–41, 46–50.
Goulburn, Rev. Dr. E. M., Dean, 204.

H.

Haight Rev. Dr. B. I., 22, 30, 31, 70, 176. 177.
Hartley, Rev. John. 57.
Harwood Rev. Dr. E.. 185.
Hawks. Rev. Dr. F. L., 124, 125; sketch of life and work. 177–179, 194.
Henderson, Rev. Dr. M. H., 106.
Higbee, Rev. Dr. E. Y., 163, 164, 189.
Hobart, Bp. J. H., 7, 15; life and character, 160, 161.
Hoffman, Murray, sketch of, 194–196.
Holy Land, 96, 99–101.
Hooker, Richard, works of, edited by Keble, 91.
Hopkins, Bp. J. H., 130.
Horne, Rev. T. H., sketch of, 196, 197.
Howe, Rev. Dr. M. A. De W. (Bishop), 119, 166.
Hursley Vicarage, 86, 90.
Hyde Park, N. Y., 7–10; church in, 14, 15.

I.

Ireland, 150; visit to, 202, 204.

J.

Jarvis, Rev. Dr. S. F., sketch of, 174–176, 193.
Jerusalem, 100.

K.

Keble, John, poet and divine, 34, 86; visit to, 88–92; on "eucharistical adoration," 44, 166; Psalter in English Verse, 170.

L.

Lafayette, G. W., 55, 56, 60.
Lane, E. W., orientalist, 99 199, 200.
Larremore, Judge, 143.
Lewis, Rev. Dr. W. H., 110, 114.
Lieder, Rev. J. R., 99.
Lincoln, President of United States, murder of, 127, 128.
London, 53, 82, 84.

Lord's Day, in Paris, 55.
Lyman, Rev. Dr. T. B., classmate and Bishop, 33.
Lyons, France, 56.

M.

Mahan Rev. Milo, 106, 107.
Malta, 96, 101.
Marseilles, 56.
Matthews. W., 131.
McClintock, Dr. J., 122.
McVickar, Rev. Dr. J., 14, 26, 161; sketch of, 179, 180.
Meade, Bp. W., letters of, 111, 112.
Methodists and Troy University, 122–124.
Miller, George M., 104, 111.
Milnor, Rev. Dr. J., 126.
Milton John. 170.
Minturn, Robert B., 99–101, 103, 191; sketch of, 192, 193.
Moore Clement C., LL.D., Professor in General Theological Seminary, etc., 30 31.
Morgan, Rev. Dr. W. F., 122, 130.
Muhlenberg Rev. Dr. W. A., 170; sketch of 182–184, 193.

N.

Naples, 95 96.
Newman, John Henry, Tract XC., 34 35 36.
New York, 7 11, 20, 85; Great Fire in 27, 28.
Nice, on the Mediterranean. 56-60.
Nile. River, 98 99.

O.

Obelisk. Alexandria, now in New York City, 97.
Ogilby, Rev. Dr. J. D., 106.
Old age, usual treatment of, 156–57.
Onderdonk, Bp. B T., of New York, 15, 23, 37, 38, 63, 66, 68, 70, trial and suspension of, 71–73, 181, 190.
Onderdonk, Bp. H. U., of Pennsylvania, 37, 70, 71. 72.
Oxford, 150; Tracts and Controversy, 33–36, 164.

P.

Paris, 54–56, 60, 92, 95.
Payne, Rev. Dr. W., Letters to, 238–244.
"Pennsylvania Protest," 130.
Perry, Bp. W. Stevens, 138, 179, 184.
Pompeii and Herculaneum, 95.
Poole, E. Stanley, 99, 200, 201; R. Stuart, 99, 200.
Potter, Bp. Alonzo, 75, 130; sketch of, 167–169.
Potter, Bp. H, 114, 131, 132, 168, 183.
Potter, Bp. H. C., 169.
Pratt Geo. W., 83, 86, 92; fellow traveller in Europe. 93–96; in Egypt, on the Nile, in Palestine, etc., 96–102; premature death. 102.
Pratt, Hon. Zadock, 92–94.
Pyramid, the Great, 98.

R.

Rationalistic teachers and doctrines 142, 143.
Ritual, Canon of. 138 139; law of at date (1887), 139, 140.
Rome, Italy, 101, 102.
Rubrical Uniformity, 211–214.
Rydal Mount and Church, 86. 87.

S.

Scotland, Highlands of, 85.
Seabury, Rev. Dr. S, 69; sketch of, 180–182.
Smith Rev. Dr. J. C., sketch of. 185–187.

Smith, Rev. Dr. H., 68, 70.
Southgate, Bp H , 174.
Spencer, Reuben, 12–14, 20, 22.
SPENCER, JESSE AMES, 7, 8, 10; parentage, 11–13; baptized, 15; in printing office, 20–21; in College, 24–29; in General Theological Seminary, 29-36; ordained deacon, 37; Rector of church in Goshen 38–42; marriage, 38–39; priest, 47, 48; failure of health, goes abroad, 48–52; in England and France, 53–56; winter in Nice, 56–60; struggles, etc., 62–65; first book, 65, 66; Greek Testament, 75, 76; second failure of health, 78, 79; goes abroad again, 81; in England, etc., 84–86; on the Continent, 92–96; in Egypt, 96–100; in Holy Land, 100, 110; Professor in Burlington College, 104, 105; G. T. S failure, 106, 107; Editor and Secretary of S. S. Union and Church Book Society, 107–120; St. Thomas's N. York City, 121, 122; Troy University matter, 122–124; University of Pennsylvania, 124, 125; Rector of church in Flatbush 129-134; priestly work, 135; Professor of Greek, N. Y. City College, 143; work in, 145–150; ousted from chair of Greek, 153; struggles, 155–159; death's doings, 159; concluding words and suggestions, 206–210.
Stevens, Rev. Dr. W. B. (Bishop), 141, 167.
Sunday School Union, 107–120; brief history of, 111–120.
Sunday newspapers, 128.
Switzerland, 102.

T.

Ten Broeck, Rev. A., 112.
Trench, Archbishop R. C., 150; visit to, and sketch of life and career, 201–205.
Turner Rev. Dr. S. H., 29, 30, 176, 177.
Tyng, Rev. Dr. S. H., 69, 70, 125.

V.

Verplanck, Hon. G. C., 124; sketch of, 190–192, 195.
Vesuvius, Mount, 95, 96.
Vethake, Dr. Henry, 124.
Vindiciæ, 215–228.

W.

Wainwright, Rev. Dr. J. M. (Bishop), 32, 99–101, 103; sketch of life and work, 161–164, 184, 192.
Washburn, Rev. Dr. E. A., sketch of, 184, 185.
Washington, George, 9.
Wellington Duke of, 82, 83.
White, Bp. W., 107, 183.
Whittingham, Rev. Dr. W. R. (Bishop), 30, 35, 86, 89, 91, 155; sketch of, 165–167.
Williams Isaac, Tract LXXX., on "reserve," 34
Wilson, Rev. Dr. Bird, 29, 30, 166, 176, 177.
Wordsworth, Christopher, Bp. of Lincoln, 156.
Wordsworth, William, the poet, visit to, 86–88.

Y.

York, England, and its grand Minster 85.
"Young Churchman's Miscellany," 73–75, 86.